

# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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## Letter from William Miller.

HIS MOTIVES.—PORTLAND TRIBUNE—DEMAND FOR LIGHT, &c.

MY DEAR BROTHER HIMES:—I am well pleased with your circular, as you would call it, in the two last numbers of the "Signs of the Times." We need just such a declaration from you, or the editors of the paper.

It is a time to try men's souls, and their faith, and every one who keeps back a part of the price in this time, will be cursed of God, and despised of men. Courage is a necessary quality for any man who wishes to fight, either for the Lord, or for human rights. And if those who were engaged in the Second Advent cause have not sufficient motives and evidence to give them courage, I could not tell what could be given to support it in any case under heaven. First, the motive. What can it be? Our enemies are at a total loss to know what motive to affix upon us, as a stigma or reproach; they have tried every avenue of their own corrupt hearts to find if possible a motive which would be generally received by an enlightened public, and as yet have only exposed themselves, shown what their motives are, and have failed.

Some few, poor ignorant weak-minded simpletons, have said it was to get a name; a case of this happened in this vicinity some years since. A man who was very ambitious to obtain a name in the world, right or wrong, as every person who knew him would testify, came out in a public paper against me, and charged this motive upon me; but before he got through, he stated that after 1843 my name would not occupy any very envious niche in the temple of fame; thereby contradicting his own assertion, and showing plainly his own motives, without exposing mine.

Another stated that my object was to raise up a new sect. And this man was one of those kind of beings who was never satisfied with any sect, but always, like the moon, changed his faith every month. He would not believe my doctrine, for there would be no honor to be a Millerite after 1843. He exposed himself, without injuring me, then became a Mormon, went off to the west, and died before he entered the promised land.

The next, was a man who was a great speculator, he stated that my object was to make money; very foolish doctrine, he said; nobody would believe it, and before 1843 my family would be in a poor-house. He was expelled from the church, died insolvent, and left his family in poverty. All for his dishonesty.

Another man of my acquaintance, by profession a Universalist, always very much offended if any man told him he did not believe the doctrine he advocated. He knew Miller did not believe the doctrine himself, was trying to scare folks, none but weak minds and soft heads would be terrified at such nonsense. Afterwards, he by some of his friends was pressed to go and hear for himself, he came,

was convicted of the truth, very much alarmed, cried out for mercy, found peace in believing—and now he says that he never did believe the Universalist doctrine was true.

But I think, above all inconsistencies which I have seen, is the extract from the "Portland Tribune" on "Millerism."

"Hundreds, yes thousands, of young men, once enterprising, and imbued with a laudable ambition to obtain rank and influence among their fellow men, where they might have been instrumental of doing much good, and in the end left behind them upon the sands (where Universalists always build) of time, traces of their good deeds, have, through the blighting influence of the new scheme, suddenly become spiritless misanthropes—neglecting their temporal concerns,—wholly given up to their wild dreams of approaching bliss." And though "but few, save of the *uninformed*, and *illiterate* embrace *Millerism*." How consistent. Universalism does not teach "approaching bliss, only upon the sands of time;" true, we have long suspected that was all their hope. They are beginning to show themselves. Again, see their consistency. Miller builds "*stone wall*," will not "*gamble away his farm*," he does not believe his own doctrine. Now his neighbor has "sold his cattle; neglected to plant his fields, and is now patiently waiting the Second Advent." An awful crime, you cannot please them. They are all in confusion, what is the matter, gentlemen? "We do religiously believe (no one will dispute your faith, you give good evidence) that were we to concoct the most absurd and ridiculous scheme that our brain was capable of conceiving, (we give you credit gentlemen, for the practical part of this) and promulgate it strenuously as of heavenly origin, (experience has made you perfect in this also) we should soon have numerous followers." No man can dispute your theory on this thing, for it has been practically, experimentally and faithfully proved by the doctrine you advocate, in the past fifty years. Therefore, when men cry, thief, thief, you may catch the cryer, and ten to one, you get the rogue.

Secondly. Our evidence; one or two good evidences from the word of God ought to satisfy every believer in Christ. 2 Peter iii. 3, 4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

If this sign is not fulfilled now by every class and sect of men, who oppose the Second Advent, from the orthodox down through all sects, Mormons, Deists, Infidels, and Universalists, then I ask, every honest man, if there is one among them all, How could this sign be fulfilled to your satisfaction? Do, we pray you, tell us.

Again, Luke xxi. 25—27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves

roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." If this is not fulfilled even now? Will not some one of the many, who are opposing the doctrine we advocate, tell us how this text can be fulfilled to their entire satisfaction? Do give us the light we ask. Also, Rev. xvi. 12—15. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Is this fulfilled, and how much? We ask you to tell us, not put us off with any of your darkness. Does this passage mean any thing fulfilling at the present time? and do tell us what we must watch for? We ask for light from our Watchman, we demand it; in the name of Jesus who set you upon the walls, we demand it. For the value of our precious souls, and by the command of him who has commanded. Mark xiii. 34. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch." We demand it. We cannot refrain from asking, do not turn us off. We plead for truth, do in soberness give us not a stone, give us not ridicule; but in the name of all that is dear, all that is divine, all that is holy, "Watchman, what of the night?" God has given us the privilege to inquire, we therefore claim it as a right to inquire. What do these things portend? We feel in our hearts something is coming upon us, in this we cannot be deceived. We see things are taking place, such things, too, as our Divine Master told us would come, when he has commanded us to watch. Watch for what? If it is not for his advent, what is it? Oh tell us, ye watchmen? all of you. We have thought it was for his coming; you have laughed and ridiculed us, why do you mock us, and defame us, and call us ignorant. We ask for light, we want knowledge, we cannot be denied. Tell us for what we must watch. If we look for the dear Savior, you call us "Millerites," if we love his appearing, you call it "Millerism." If we tell you of our hearts trembling for fear, you call it "moonshine." If the times denote the last vial of God's wrath, as being poured out, you say it is "fanaticism." Show us what we may believe, tell us what we may watch for, show us all our duty or danger. You must not slight our request, if you will not tell us what time of night we are in, we must go where we



can learn. If our watchmen will not give the cry, blame not your people if they seek it from another quarter. Awake you, ye slumbering virgins, your Master told you to watch when ye see these things come to pass. Know then it was near even at the door. These things have come, we have seen them, we meet the scoffer at every turn, from every place, in the pulpit and from the press, in the church and grog-shop, in the private walks and more public circles, from the north and from the south, from Europe and Asia, the question is put, "*Where is the promise of his coming?*" Their argument, too, is given, plainly given. "*For since the fathers fell asleep, all things continue as they were from the beginning of the creation.*" Could it be in the power of mortals, to fulfill this passage more than it is now? If so, do tell us how? They will not tell us, they plead ignorance, I can hardly meet a man or watchman, who oppose the doctrine of the Second Advent, who will not make this plea, "We are ignorant of what these things mean, we have no time to study it, we take little or no interest in the subject." Oh, my God, how can we dispute thy word, since it is so literally fulfilled nearly 1800 years, after it was wrote by thy servant Peter. See our present teachers, dear reader, compare them with 2 Peter iii. 5-7. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "*Willingly ignorant*;" how true, Oh Father of all mercies, is it so? Can nothing awake them? Must they slumber until the "hail shall sweep away the refuges of lies?" Ye servants of God, why will you not lay by all prejudice, examine this subject candidly; if after a fair and candid examination there should be no ground for our belief, you will do the world and us a great favor to show it, and save us from our errors. You will never do it by ridicule, nor by unkind treatment. The more you close your doors and pulpits, the more you fasten us in error, if it is an error, and yourselves in the dark, if it be darkness in you. The anxiety of the people, too, must be relieved, nothing can lull us to sleep again, until you give us a clearer light, or time should prove us wrong. But if we are right, and Christ should come as we expect, what must be the pungent feeling of your souls, when you find the error is on your side, and the dreadful effects that error must irresistibly produce on the eternal welfare of those who have looked to you for instruction and truth. Yours, &c.

WM. MILLER.

Low Hampton, Aug. 19, 1842.

From the Boston Pilot.

### Propagation of the Faith.

*Plans, designs, and prospects of the Church of Rome.*

Daniel vii. 13. 14.

It will be gratifying, we are sure, (says the *Dublin Freeman*) to our Catholic countrymen, to read the subjoined letter from the Paris Committee of the above Society to the Central Committee in Dublin, and which has been lately received by the honorary secretary, the Rev. Mr. O'Connell. As the letter will speak

sufficiently for itself, we shall merely remark that we are proud of the fact that Ireland, in the amount of its contribution, ranks as fourth among the various countries which co-operate with this great Association:—

Paris, 8th April, 1842.

GENTLEMEN.—We avail ourselves of the few moments that intervene between the closing of our annual accounts, and their publication in the annals, to communicate to you the results of the last year.

Thanks be to Him from whom proceeds every good, and to the kind protection of the episcopacy, whose voice has not ceased to recommend our labors, and to your zeal, we have to announce a still further and considerable increase—the receipts of 1840 exceed those of 1841, 380,000 francs, (11,600*l*.)

The sums contributed by the several countries are as follows:—In France there have been collected 1,479,434 francs (59,177*l*.); in Bavaria, 210,000 francs (8,400*l*.); in Belgium, 159,000 francs (5,360*l*.); in England, 33,000 francs (1,320*l*.); in Ireland, 195,000 francs (7,800*l*.); in Portugal, 46,000 francs (1,840*l*.); in Holland, 18,000 francs (760*l*.); in the Roman States, 77,000 francs (3,180*l*.); in Naples, 61,000 francs (2,440*l*.); in Switzerland, 33,000 francs (1,320*l*.); in Prussia, 85,000 francs (3,400*l*.); in Tuscany, 41,000 francs (1,640*l*.). In fine, the offerings transmitted from the various other countries of Europe, the Levant, and America, have reached the amount of 119,000 francs (4,400*l*.). The total sum thus amounts to 2,752,214 francs (118,088*l*.)

This success is certainly consoling; nevertheless, if we compare it with the multiplied necessities and the wants of every description to which these means are to be applied, shall we not be obliged to confess that our zeal ought still further to increase, and that the extending of the mission demands on our part new exertions. Four Vicariate Apostolic are about rising in Australia; three others have been erected in China, or in its neighboring provinces. An important mission has been opened amongst the free blacks of the western coast of Africa; a second one, already approved of by the Holy See, is preparing to carry the torch of faith to the numerous tribes of Caffraria. In America, several recently erected dioceses are forming their ecclesiastical establishments. The Catholics are multiplying in Oceanica. Thus, everywhere religion makes progress. Many causes of expense have therefore been created; and yet, none of the missions formerly aided by the association, can dispense with its assistance. Some of the churches of America have, it is true, for a long time, shared in the annual distribution of our funds; but the tide of unceasing emigration, while it carries there new members to preserve, new enemies to combat, it obliges them to claim from us the continuance of our support. The efforts of the sectaries in the East call for a redoubling of our zeal, and the ruined chapels of Mount Lebanon, and the cries of distress from its twice decimated population, tell us in moving accents what those missions expect from us. In Tong King, in Cochinchina, blood continues to flow; the multiplied afflictions of that country, while they solicit our prayers, demand of us at the same time effectual and abundant alms.

We have hitherto enumerated only a portion of the changes to which our society is subject. We must now, gentlemen, speak of

those missions in Europe which the exalted wisdom of his Holiness has latterly called upon us to aid—of those missions of which a single item shows their presence in our report. We cannot, indeed, in the narrow limits of a letter, convey to you a knowledge of their distress. Churches, hospitals, prayer books, everything is wanting. There are some of them, where the families which have preserved the faith after the great apostasy of the sixteenth century, are, in consequence of their fidelity, reduced to a state of poverty which renders them unable to maintain a priest; and this poverty, while it exposes them to the contempt of their countrymen, does not secure them from the vexations of their religious intolerance.

Such is the vastness of the wants; and yet the admirable impulse which induces fervent Levites to devote themselves to the apostleship of the most distant nations, is far from abating; every day new vocations occur; even in the reading of the *Annales* contributes to multiply them. New congregations are formed, and spread themselves, for the purpose of carrying the faith to the end of the world. From the bosom of the Eternal City, the Roman Pontiff, attentive to this movement, encourages it, favors it, and blesses it. He creates missions in places where none had previously existed; and from all parts of Europe priests, animated with that zeal which makes apostles, and eager to answer to his call, offer themselves to fill the new posts. In order to secure the execution of his vast and important designs, the Holy Father, with that confidence which does us honor, turns his eyes towards our society; but we must correspond with his intentions, and let not our zeal relax. Let us then advance continually, and with courage towards the end which Providence assigns us, for we are still far from the goal which, in all probability, we are to reach when we shall have only to maintain what we shall have achieved.

Formerly, at the voice of an humble hermit, the people of Europe arose in a mass to go to rescue from the infidels the holy sepulchre of the Savior; but we are not called to the deliverance of the Holy Land—it is in the conquest of the entire world that we are to take part, and to subject it to the glorious empire of the cross. It is the voice of the supreme Head of the church that urges us on, that encourages us, and cries out that in aiding the new apostles we share in their merits and their triumphs in this truly peaceful crusade, filled with a generous ardor, like our fathers; and with still more confidence we can also repeat, "God wills it!"

Accept the new assurance of the affectionate devotion and the high consideration with which we have the honor to be, gentlemen, your most humble and most obedient servants, on the part of the Central Council,

DE LA CONILLERIE, President.

F. CHOISELAT GALLIEN, Treasurer.

To the members of the Council of Dublin.

### To all Christians

*Who expect the Second Advent is nigh, and especially to those who believe it will take place next year.*

DEAR FRIENDS:—We are now on the eve of a very important event, and it is too late in the day to loiter or trifle. For several months my mind has been pained by reflecting on the apa-



thy and sinful inactivity that too generally prevails respecting endeavors to circulate publications on this momentous subject. It must, however, be acknowledged, that while Brother Litch was pointedly and faithfully sounding the midnight cry in this region, many came forward in several places, and contributed a little to promote the cause. We should not undervalue their laudable efforts, but say to them, and to all others, remember the time for doing good, in this life, is very short; let us, therefore, work diligently while the day lasts, and look well to it that we do ALL which God requires of us, and do it NOW while we have time and opportunity; and act, in all respects, as we shall wish we had when brought to His bar. Let us proclaim as with a trumpet voice the soul thrilling affirmation, the Judge is at the door. And that we may do still more good, let us circulate plentifully and extensively the Second Advent publications, and thus add great weight to our testimony, while mankind perceive that we are quitting our hold of the love of the world, and that our words and actions correspond. By all that is sacred, and by the value of the souls of our fellow creatures, as philanthropists and lovers of God, let us take a decided stand and arouse to action without delay in this glorious cause. O consider the inestimable value of one soul that must live as long as God himself exists; and, furthermore, reflect that if an individual lay out only a few dollars, for these silent messengers of mercy, and distribute them far and near as opportunity offers, he may, in this way, for aught he knows, be the humble instrument of the conversion of an hundred souls who are now slumbering on the brink of eternity, and of everlasting woe; and these souls thus awakened might raise the midnight cry in the ears of thousands more, and who can tell to what an extent the flame kindled in this way would run. And what an abundant reason would the person who did the benevolent act, have to rejoice to all eternity on that account? If ever there was a time when mortals should act as for eternity, it is now; and shall believers in the speedy coming of the Lord sleep over the subject with such astonishing inactivity as to be a wonder to angels and men? God forbid. There are millions in America who speak our own language, who are in gross darkness upon this subject, who, no doubt, would awake and believe if the truth respecting it was fairly presented to their minds; and shall we, my dear friends, who have been so highly favored with the light of truth, remain indifferent about their condition? Without doubt the answer from many will be No! NO, it must not be, we will go forward in the strength of the Lord with energy in this urgent and christian enterprise.

"Brethren, see poor sinners round you  
Slumbering on the brink of woe,  
Judgment's coming, hell is yawning,  
Can you bear to let them go?  
Many will cry peace and safety,  
Till they down in sorrow lie  
Unless suddenly awakened  
By the powerful midnight cry."

RALPH MERRY.

Bolton, L. C. July, 1842.

#### Letter from Calvin French.

BROTHER HIMES:—I am happy to say, that in the place where I have last labored, the Second Advent cause is onward; those who show their faith by their works, are rejoicing so much the more as they see the day approaching,

while others who say they have faith but have not works, their hearts are failing them for fear, and for looking after those things which are coming on the earth. Is there not a deep conviction resting on the community that a great revolution must soon take place? Is there not distress among the nations of the earth in their governments and finances? Is there not perplexity among those who do business on the mighty waters, and among those who buy and sell on the land to get gain? Ask our merchants, manufacturers, mechanics, and even farmers, if they take that pleasure in the business of life they once did; and what will they say? "O that they were wise, that they understood this, that they would consider their latter end!"

On Tuesday, 9th inst., I commenced a course of lectures in Guilford, N. H. Our Conference commenced on the 10th. The attendance was not large, yet an honest hearing was given by some, and they expressed a desire that they might know and understand the subject. I was glad to learn that the visit of our brethren Goodhue and Ames, who felt it their duty to go from place to place, and call on families, converse with them, and leave books on the Second Advent, was blessed to one brother in this place, whose attention was called to the subject by their visit; he is now a confirmed believer in the manner and time of Christ's Second Appearing. Let this be an encouragement to them and others who desire to do what they can to spread the light; who will go? I closed my lectures in Guilford on Sabbath eve. On Monday, 15th inst, I took the stage, and remembering the command, "as ye go, preach," I scattered the "Clue to the Time" to many of the dwellings as I passed, and arrived in Claremont late in the evening. The good seed sown in this pleasant village by brother Miller and Fitch is bearing much fruit. By request, I gave two lectures in the Methodist house. On Tuesday, P. M., late in the evening, I took stage for Springfield, Vt. Early on Wednesday I arrived in North Springfield and had the privilege of greeting Brother Shipman, who, with his people, were disappointed of a visit from me a year ago last June on account of my health.

I found here a wide and effectual door open into which I have entered and labored, having given nineteen lectures in six days and one evening; the fruit of which was apparent before they closed. In some of the meetings sinners were heard to cry aloud for mercy; the cry of some were heard, and were made to rejoice that their sins were forgiven. Quite a number have found peace during the meetings, many backsliders have confessed and returned with weeping, and it has evidently been a time of deep searching of heart with those who profess to love the Lord.

Our Conference commenced in the Christian Chapel on Thursday, 18th inst.; but that becoming too strait for us, and we receiving a kind invitation from the Baptist brethren to occupy their more commodious house, on Saturday P. M. we removed to their house. Brother Crane, their pastor, advised his people who were present to invite their neighbors to attend with them, and to bring those from a distance who had no means of conveyance of their own. The Conference closed on Tuesday. The attendance was large, and many ministering brethren were present, most of whom appeared to manifest a desire for the truth. Woe be to the individual who may do any thing to hinder

the work of God in this place; may it continue until Christ shall come.

On Wednesday, 24th, I bade farewell to the brethren at North Springfield, but I could not sorrow that I should see them no more, believing we so soon shall meet no more to part.

On Thursday I came to Low Hampton, and am now writing at the old desk where our dear brother Miller has so often sat to search the Scriptures; and a thousand sweet reflections rush into my mind. I can truly say, I bless my Heavenly Father that I ever heard from his lips, or read from his pen; and I have not a doubt that thousands can do the same.

Brother Miller is now giving a course of lectures in Brandon, Vt., about 22 miles north-east of this. My interview with his family has been pleasant, and they give good evidence that they are hospitable, industrious and frugal; and let any honest man visit this friendly dwelling, they will find that the many foolish stories made by those "who love a lie" and circulated by those who believe one, have a sandy foundation: my advice is to ALL, who are making light or scoffing about the JUDGMENT, that they speed their course, and be sure they get through their scoffing and are forgiven their impiety before Christ comes "to take vengeance on them who know not God and obey not the gospel."

And to those who do not receive the evidence that Christ will come in '43, I advise you, dear friends, to see to it that you are ready now, not getting ready; that will not do, for you cannot prove he will not come then, the time is so near you need bring no arguments to prove those wrong who are looking for Him in 1843, a few months will settle the question beyond a doubt. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."

Yours, in the hope of a blessed immortality,  
Low Hampton, N. Y. Aug. 26, 1842.

#### Warning to Scoffers.

God sometimes rebukes bold blasphemers and scoffers at His truth, by suddenly and unexpectedly summoning some of their number to his bar. A believer in the Second Advent near stated to me a short time since that a clergyman with whom he was conversing on the glorious appearing of Christ near, scoffed and ridiculed the doctrine; but a few days after he found a watery grave. A few weeks ago, the writer called on a clergyman of the Methodist Episcopal Church to converse with him on the glorious appearing of our Saviour; he scoffed at the idea of it being near, and said that he knew that it was, at least, one thousand years off; and used insulting language to me, for advocating it near, and especially in 1843. Shortly after this conversation, he went to attend a Conference of the Methodist Church in Vermont, there he suddenly sickened and died; and in less than twelve days from my interview with him he was in his grave. I have heard of some other similar cases.

Reader, whoever you may be, clergyman, layman, or an impenitent sinner, beware how you scoff at the glorious advent near; for this is one of the most important truths that the Most High has revealed to man; which truth was to be revealed to those living at the time of the end, and the generation on the earth at that time were to behold the signs indicating the coming of Christ at hand; which now are manifested with the clearness of a sunbeam.

Albany, Aug. 25, 1842. C. MORLEY.



## THE SIGNS OF THE TIMES.

BOSTON, SEPTEMBER 21, 1842.

**Close of the Third Volume.**—The last number closed the third volume of our paper. On looking back upon the past we have abundant reason for thankfulness to our Heavenly Father for his bounteous goodness in opening our way before us, and sustaining us under the most discouraging outward circumstances. We have, however, the satisfaction of knowing that within the two and a half years which have elapsed since the commencement of our paper, our cause has had a triumph beyond all precedent in the history of the progress of moral or theological reform. So that at the present time, both the believers and advocates of the theory are multiplying like the drops of the morning among all the denominations of evangelical Christians; while Infidels and Universalists, in great numbers, have been shaken from their sandy foundation, and are now building on the Rock of Truth. So far as the good effect of our poor labors are concerned, we should not shrink at a comparison with any of our cotemporaries, either of the pulpit or the press. We care not in what respect the comparison is made, whether it be the promotion of sound and substantial literature; sound theological sentiment; an increasing taste for a profitable, awakening and edifying study of the Holy Bible; or the awakening and conversion of sinners, together with the sanctification of the church, and her preparation to go forth and meet the Bridegroom. We say not these things boastingly; for if we have done ought to promote the glory of God, it is not us, but the grace and truth of that God whose servants we are; but we say it as an act of justice to the cause we advocate, amidst the scorn and reproach of unnumbered foes. Let the instruments, then, be what they may, yet we are confident however unworthy we may be of such a work as this, God has honored his own truth in a most signal manner.

Amidst all the reproaches cast on us, we have the consciousness that we do not *divine for money*. Our labors in the department of this paper are gratuitous; and most freely, too, are they given. Our only regret is, that we have not more time to devote to the interest of the paper. But what we have is most freely given. The receipts of the paper for the first two volumes did not meet its expenses by some hundreds of dollars. The third volume will probably sustain itself if the delinquent subscribers will settle their subscriptions. As the volume is now brought to a close, and it is important that all its bills should be settled, those subscribers who are delinquent will perceive the importance of settling their bills without delay.

**The Present Volume.**—We wish it distinctly understood that our paper is to go on until the Great Master comes to call the laborers and give them their hire. This week we commence our 4th volume. Our patrons will bear in mind our *TERMS, \$1 per. vol. in advance.*

We wish also to say a word to the friends of the cause. If you think the cause of truth will be promoted by the circulation of this weekly visiter, we wish you to so far befriend the cause of God and Truth, as to use your influence in inducing as many of your neighbors to subscribe as possible. Now is the time for this work to be done up. Set about it

then, immediately, and forward us through your Post Master, without delay, the names and subscriptions of all you can obtain. Who will set about the work this week? Who? We purpose securing, at considerable expense, additional editorial help, as the present editors are necessarily absent from home the greatest part of their time. This arrangement is strictly necessary: and all will perceive the importance of increasing our subscription list in order to sustain the paper.

**Our New Volume.**—With this number we enter on the 4th Volume of the Signs of the Times. Since its commencement, we have found the value of such an advocate and defender of our cause and its friends, to be incalculable. Beset as we are, on every hand, by opponents and enemies, many of whom are entirely regardless of the truth, and will, without hesitation, resort to the most base and bare-faced falsehoods to bring reproach on us and the Second Advent cause, we have found this paper an important medium of communication for setting the truth before the public; as well as for correcting the numberless false and scirulous reports which have been industriously circulated through the community.

We are aware that many of our readers would be glad of a paper of a more miscellaneous character than ours has been, and would be better suited with short articles. We should be as happy to furnish them with such a paper as they would be to receive it; but they should bear in mind the fact that our paper is made to answer, [and that from necessity, arising from the scantiness of our funds,] a two fold purpose; a missellaneous weekly, and a review and Magazine. A large number of our readers are from distant parts of the country, where our books cannot be had; they, of course, are anxious to obtain the arguments by which the various points in the Second Advent doctrine is sustained, and the numerous arguments brought against us are met. To meet this demand we have been under the necessity of introducing long articles and Reviews into the paper. By this means the midnight cry has been given to thousands, and they have been put in possession of our arguments, who otherwise would have remained in the dark.

Another difficulty under which we have labored, is, the multitudinous calls and incessant labors and engagements of both the Editors has rendered it impossible for them to do that justice to the paper which the cause demands. We, however, intend in the future to remedy this evil by obtaining additional assistance, at considerable expense, in the editorial department of the paper. But if this is done our friends must rally to our assistance and use their utmost endeavors to furnish us without delay with a large list of new subscribers. This, we believe, can be easily done. If each of our present subscribers will but obtain for us one more, the work will be done, and the paper be above want. And we pledge our patrons that all the proceeds of the paper after paying its actual expenses shall be faithfully appropriated to the advancement of the cause by the spread of light. We are poor in this world's goods, nor do we ever mean to be otherwise.

The cause of the Midnight Cry is onward, and will continue to increase until the trump of Jubilee shall sound and exiles return to their lost inheritance—the everlasting glory of God's Kingdom. We mean, by the grace of God, that the trump shall

give a more mighty and thrilling blast than has ever yet been sounded in the ears of a sleeping world; “**BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM.**” We become, if possible, more and more convinced of the soundness of the arguments in favor of the Second Advent of our Lord in 1843.

**Chicopee Campmeeting.**—This meeting, held by the believers in the second Advent of our Lord Jesus Christ, in 1843, commenced Aug. 25th, and continued ten days. The results of the meeting were such as must convince every candid mind that the hand of God is in this matter. The displays of Divine Grace in the sanctification of believers, and in the awakening and conversion of sinners, were beyond all description glorious. There were present some fifteen ministers of the gospel, who officiated in the meetings, and were firm believers in the doctrine advocated. The friends of the cause were there assembled, with their tents, from different parts of the country, some from a distance of more than two hundred miles. The tents were arranged in a circular form about the ground, and the great Tabernacle pitched in the centre. This is a most noble piece of work, and is now proved to answer fully its design. It will accommodate some four or five thousand people, is very pleasant for the speaker, and affords a perfect shelter from the heaviest rains.

The doctrines preached on this occasion were something new to the great mass of people, who flocked out by thousands to hear. Every one seemed to feel an interest in the subject, and a breathless silence pervaded the entire audience during the time of service. It was soon apparent that God was in the word spoken, and that his blessed spirit was hovering over the encampment. Sinners were deeply awakened to a sense of their guilt, and seen anxiously inquiring what they should do to be saved. When the seasons of invitation came, a hundred were seen, time after time, pressing their way through the immense crowd, to the place of prayer. Among them were all ages and conditions in life. Many a youth, who, until then, had been thoughtless and undecided for God, was there. And there, too, was manhood, humbled in its pride and strength, with the little child, at the feet of Jesus. And there, too, was seen the aged sire, whose locks had been bleached by the storms of more than four score winters, bowed before his God. Nothing could be more evangelical than the feelings of this mixed and weeping multitude. Nothing was there of that wild, excessive and fanatical excitement, which so often has been the jeer of the infidel, and the wound of religion. True, the fountains of the soul were broken up, but it was for sin. The tide of feeling was overwhelming, yet it was but the result of a rational conviction, that humbles the soul at the foot of the cross, and pleads for mercy in the name of Jesus. The most perfect union, and the strongest faith, marked the prayer of God's people. The very heavens gave way as they wrestled with the angel of the covenant, and mourning penitents, one after another, found redemption in the blood of Jesus. The conviction was irresistible to every believer in Revelation, that it was alone the work of the Holy Spirit, poured out upon the people.

These seasons continued day after day with increasing interest, to the close of the meeting. The last night was one of God's saving power and mer-



cy, surpassing any scene of the kind we ever witnessed. The whole time was spent in prayer for seekers of salvation, and not less than one hundred found peace in believing in Christ. When the morning broke upon us, a commingled association of thought and feeling swept over the mind, and affected every heart. God had been with us during our meeting. We saw the trophies of his grace in hundreds of living witnesses around us. Hearts which before had never felt a Savior's love, were now lost in adoring praise. Sectarian prejudices and distinctions were all forgotten, and Christian hearts, of every name and sect, mingled together like drops of water, in view of the blessed hope of their Lord's soon return. The time of parting came. A procession was formed, and marched around the encampment, singing the beautiful hymn, commencing,

"Lo, what a glorious sight appears."

The sentiments met with a hearty response from every heart, especially the last:—

"How bright the vision! O how long,  
Shall this glad hour delay?  
Fly swifter round, ye wheels of time,  
And bring the welcome day."

The parting hand was then extended, and the mutual farewell given, with the joyful prospect that in a few short months we should meet to part no more, with all God's happy people, and dwell with our Saviour forever.

The Second Advent Campmeeting at Chicopee was one which, by thousands, will never be forgotten. To sum up the good there accomplished, we cannot. Eternity can alone reveal it. Upwards of four hundred, however, were reported to have experienced the pardoning mercy of a Savior's love. Great numbers of others left the place awakened to a sense of their lost condition, many of whom have doubtless, ere this, submitted themselves to God. To him be all the glory. It is the Lord's doings, and it is marvellous in our eyes.

The great object of the meeting was to bring before the people the subject of Christ's Second Coming in 1843. This blessed truth was brought before the mind, as revealed in the sure word of prophecy, by three or more discourses daily. These were mostly given by Brethren Wm. Miller, C. Fitch, G. Stoops, J. V. Himes, P. T. Kenney, and L. C. Collins. The truth was too clear not to be seen. The people did see it, and multitudes embraced it. Four ministers of the Methodist Episcopal Church came out decided as never before, and bore testimony to their firm belief in the doctrine. These were Moses Stoddard, Philo Hawkes, B. M. Walker, and C. W. Turner. It is God's truth, and he owns and applies it to the hearts of those that hear. Wherever proclaimed, God is in it, and it triumphs. Souls are converted, Christians are quickened to duty, led as never before to renounce the world, and all their sectarian prejudices, and with one heart look for their returning Lord. The whole Christian world is waking up to the subject. The most devoted in all the churches are laying hold of it. A cry for light and lectures upon it is heard from every quarter of the land. It is spreading as upon the wings of the wind. May the good speed it round the globe, the wise understand, and be ready to meet the Lord in the air.

The weather, during most of the meeting, was fine; the order most excellent. No disturbance or accident occurred, which, considering the length

of the meeting, and the multitudes assembled, is worthy of notice.

L. C. COLLINS.

So. Glastenbury, Sept. 10, 1842.

**The Taunton Campmeeting**, has resulted in great good to both Christians and sinners. A large number of sinners have been converted, backsliders in crowds have been reclaimed, Christians sanctified to God, and convinced of the speedy coming of the Savior. An unusual large number of ministers were fully convinced of the truth of the Second Advent in 1843, and will, in all probability, many of them, go out to give the midnight cry.

**CHICOPEE CAMPMEETING.**—The notice of this meeting by Bro. Collins, in this day's paper, will be read with interest. It was truly a *Fest of Tabernacles*. The devil lost from three to five hundred souls. No wonder he should get editors and others, who are at his service, to slander us, and lie about the meeting. They tried to cut off our guy ropes with vitriol, and cut our tent, &c. &c. But they failed. Some of the devil's servants, who made attempts, were afterwards converted, and deserted his ranks. "The Lord" was and is "on our side, whom shall we fear?"

**The Finances.** The expenses on the ground, &c. amounted to \$190. This did not include the expense of the tent company; with some other bills, amounting to over \$60. This we have paid out of our own pocket. About five hundred dollars was pledged, and some was paid in, for the distribution of tracts, &c. The money pledged was not for us, but to be used by those who pledged it in their own way, or as they should direct. The money and jewelry sent to this office will amount to about one hundred and fifty dollars, when all disposed of to the best advantage. *These are the facts in the case.* Now read the "Liar's Department," in another part of this paper.

**CASTINE CAMPMEETING.**—We attended this meeting in company with Br. Miller. The meeting was well attended, and will no doubt result in great good. Notice hereafter.

### Review of Stuart's Hints on Prophecy.—No. I.

In the parable of the "ten virgins," our Saviour informs us, that when the cry was made "Behold the Bridegroom cometh," than all those virgins arose and trimmed their lamps. But the lamps of the foolish virgins, although they were trimmed, still emitted no light; for they had no oil in their vessels—no grace of God in their hearts. The present times are strikingly illustrative of that parable. The cry has gone forth into all the land "Behold the Bridegroom cometh;" and the sleeping virgins are beginning to be aroused, and are trimming their lamps—they are examining this question and promulgating their views respecting it. And while many see clearly the evidence that the Son of man is near, even at the doors; others acknowledge that their lamp, the Bible, sheds no light on their minds respecting his approach. If the Bible does contain the light, and they see it not, it must be that their lamps are gone out for the want of oil in their vessels. We are, therefore, the more astonished when men of acknowledged research, and reputed piety, are willing to stand up and proclaim to the world that they are in total darkness re-

specting the time of the end; and that when that day shall come, it may come even upon them as a thief in the night: for such is the fair inference from their conclusions.

Among those who believe that while that day shall come as a thief in the night, that the brethren, contrary to the declaration of St. Paul in 2 Thess. v. 4, will also be in darkness that that day should overtake them as a thief, are many whose names rank high as to learning and talent; and on whose opinions the world will place great reliance. It is, however, too late in the day to expect that humble and devoted Christians will receive on trust, the opinions of others merely because they are great or talented, or learned—merely because they are versed in philology, or sacred hermeneutics, or oriental literature. Were those the qualifications which alone could point the road to heaven, then we should point to the far-famed Germany, where science shines with its greatest brilliancy; and the profoundest minds have made the deepest researches; and rationalism, neology, socinianism and transcendentalism, have darkened the lamp of life which once shone so clearly. Yea, atheistical France with all its refinement, and talent, and research in science, and literature, should mould our standard of faith; but true piety looks not there, the true Christian will place the most confidence in the opinions of those who tremble at the word of God, who look, not entirely to their own wisdom, but who study the word of God upon their knees, that they may be guided by Infinite Wisdom. "A little learning is a dangerous thing," the poet says; but those who trust not the teachings of God's Holy Spirit, will find at last that however learned they may have been, if they lean upon it, they will have leaned upon a broken reed. A man like Paul or Newton, who is conscious of his own weakness, will rely upon a higher power, and then his learning is sanctified for good, and is a blessing to the world. Not so with those who make their learning their god. The great question, therefore, should be, are those who would teach us, men of God? and are they writing for the glory of God, and in view of their accountability at his bar? if so, then let us try their opinion by the testimony of the Bible, and receive or reject them as they accord with that. Let us see whether their lamp emits any light; and if not, we will not wander in their darkness.

The work under review is entitled "Hints on the interpretation of Prophecy" by M. Stuart—Professor in Andover Theological Seminary, and it will doubtless be considered by those who oppose the Second Advent of our Saviour in 1843 as the corner stone of all arguments, and as the most powerful engine that can be brought against it. It is a work which will be instrumental of both good and evil. It will be instrumental of good, because it lays down rules for the interpretation of prophecy in accordance with the views of those, who are looking for the glorious appearing of the great God and of our Saviour Christ Jesus; and in opposition to the multitude of fanciful and figurative interpreters of the present day, who spiritualize away the predictions of God, and make the Bible mean any and every thing that their fancies may dictate: and it will also be the more easy to prove how the author has not been governed by the positions laid down by himself, so that it carries its own antidote with it. But it will be productive of evil, not so much from the conclusiveness of his reasoning, as from the fact



that it will go forth to the world as having overthrown "Millerism;" so that multitudes who never see it, will take it for granted that the "Midnight Cry" is a false alarm; and will settle down indifferent and unconcerned, until the Master of the house shall have risen up, and shut too the door against them. Multitudes will believe that its arguments are unanswerable from the source from which they come—he being the great head of New England orthodoxy—and will, therefore, not take the trouble to examine the question, while the fact is, this doctrine, as taught by the apostles and their successors, stands unmoved,—not a doubt being raised in the mind of a single individual, who shortly expects to see his Lord, by any of the sophistry of his reasoning.

Our limits will not permit us to go at large into a review of the work before us. We can, therefore, only allude to some of the most prominent points upon which he enlarges. His first 47 pages are occupied in attempting to prove that no Scripture contains an occult or double sense, i. e. that it could have no direct application to a past event, and also be applicable to some future event. As this is a question which is not peculiarly applicable to the point at issue, we shall go into no argument to refute it. But when we find such positive declarations as in Matt. ii. 15, that the child Jesus was taken to Egypt "that it might be fulfilled which was spoken of the Lord by the prophet; saying, Out of Egypt have I called my Son," and in John xix. 28, "that the scripture might be fulfilled which saith, I thirst," with other expressions on pages 35, 38, we cannot agree with him that there were no prophecies in the Old Testament which required such a fulfilment. We, however, do agree with him that prophecy is prediction, and that a table of genealogy is only a table of genealogy, and that the Bible is to be taken as it reads.

He next assails the general belief that prophecy cannot be understood until it is fulfilled, so that hereafter we shall hope no more to hear from those who endorse his opinions, that we must wait the event before we can understand the prediction. In this we also agree with him, that a revelation which is unintelligible, is no revelation, and if it cannot be understood until it is fulfilled, that till then the church is neither admonished nor instructed nor comforted; and therefore one great end of the prediction to prepare us for its fulfilment, is lost, and also if it could not be understood until it is fulfilled, there could never be any certainty that it was fulfilled. But if it does not necessarily follow that all prophecy will be understood before it is fulfilled, or that it is so fully understood at any previous time, as on the eve of its fulfilment; for in a chain of predicted events, the fulfilment of each successive link in that chain, can but serve to throw light upon those which are to be fulfilled, till as we come down to the end of the chain, and there is wanting but the fulfilment of one remaining link, we can have no knowledge respecting it which could never have been known at any previous period. Neither does it follow, as he supposes, that the prophets understood fully themselves the nature of their predictions. As he has advanced no thus saith the Lord, to prove that those prophets did understand fully, that respecting which the apostle says they searched diligently, what manner of time the Spirit of Christ which was in them did signify, and unto whom it was revealed that not unto themselves but unto us they did minister; and as that has no

particular bearing upon that which we intend more closely to review, it will be unnecessary for us to go into a labored argument in reply to it. When Daniel, in chapter 12th, had revealed to him the resurrection, he says, "I heard but I understood not, and cried, O my Lord what shall be the end of these things?" And the angel replied, "Go thy way Daniel, for the words are closed up and sealed till the time of the end." Now if that prediction was not to be more fully understood at the time of the end, than at any previous period; or than it was by Daniel himself, it will be very difficult to give a satisfactory explanation of it. And then it will require a peculiar state of mind to fully understand it, otherwise the wicked would equally understand it with the pious. We, therefore, fully accord with him that we have "a more sure word of prophecy, whereunto we do well to take heed, as unto a light shining in a dark place;" but we also believe that it is a light, which will grow brighter and brighter unto the perfect day. The first sixty-three pages of the book are thus occupied with what we have but little concern, as the arguments are principally directed against those who are the greatest opponents of the doctrine of the Second Advent: viz. those who spiritualize away the doctrine by their figurative interpretations. In our next number we shall be prepared to examine his arguments (?) on the designations of time in the prophecies. B.

"Hundreds, yes thousands, of young men, once enterprising, and imbued with a laudable ambition to obtain rank and influence among their fellow men, where they might have been instrumental of much good, and in the end left behind them, upon the sands of Time, traces of their good deeds, have, through the blighting influence of the new scheme, suddenly become spiritless misanthropes—neglecting their temporal concerns—wholly given up to their wild dreams of approaching bliss."—*A Newspaper.*

So let it be! 'tis well—'tis meet  
That these should worship at the Saviour's feet—  
Tis well that minds confessed of heavenly birth,  
Should learn to scorn the baser things of earth;  
Renounce its vain pursuits, and turn their eyes,  
And plume their wings ambitious for the skies!  
Here must they still as pale exotics pine,  
Where winds blow chill, and suns beclouded shine;  
There they may thrive, indigenous and fair,  
With genial suns and soft salubrious air—  
And is it then lamentable to see  
Such opening buds of promise close their fragrant  
Resolved to blossom in a worthier sphere?  
And what if to their faith the joyful hour be near?

Ay, even now, if they behold  
The plain potents the prophets told,  
That should precede the final day,  
And turn their thoughts from earth away,  
Rejoicing in the prospect bright,  
Of union with the forms of light!  
Shall grovelling earth-worms dare  
To ridicule their trust,  
Who cast aside their worldly care  
To wait the advent of the just?  
As tho' a faith and hope so high,  
For which the Son of God could die,  
Were e'en unworthy to beget concern,  
And the low current of man's thoughts a moment turn!

Might they have been or rich or great,  
And in their own and friend's esteem,  
Did honors of the world await?  
Riches are vain, and honor is a dream.  
Might they a poet's lyre have strung,  
O'er whose high strains a raptured world has hung?  
Immortal harps are theirs,  
Who gain the great reward above—

The favored objects of Eternal love—  
Immortal harps and palms and crowns!  
O what is this to earth's renown!  
A puff of empty air!

I coveted a poet's fame,  
And o'er the "midnight oil,"  
I gave the silent hours to toil,  
And fondly hoped to see my name  
Enrolled among those lofty ones,  
That shine as glorious stars and suns,  
In the bright firmament of mind.  
Life had no page could please my taste,  
But such as was with glory graced,  
Or showed the laurel wreath entwined  
Around his brow, whom men had given  
The honors of their idol heaven.

Such were the charms that won my soul,  
And held it with a strong control.  
These charms are fading—earthly honors seem  
To me but as a fever'd dream,  
Soon to be o'er.

I count no more  
The fame that fades—the gold that holds alloy,  
The glow-worm fire of joy,—  
I turn me from earth's vanities,  
To seek with humble heart,  
A better, more enduring part.  
Faint, phantoms of the earth, that dance  
Before my sickening sight!  
I seek a high inheritance  
In yonder realms of light.  
Blest Jesus! thou wilt kindly deign  
To hear the humble prayer,  
To wash away my spirit's stain,  
And e'en admit me there.  
Be but my heart prepared by grace,  
For that sublime abode,  
I can't too soon behold thy face,  
Too soon be with my God.  
Ay, even so, Lord Jesus, quickly come,  
Redeem my waiting soul—and take me home.

#### Extract of a Letter from C. Morley.

BROTHER HIMES:—I send for your paper the following beautiful and appropriate extract from "Krummacher's Elisha," pages 353, 354. When did ever an age deserve the epithet of idolatrous like the agitated period in which we live? There are three idols in particular which hold the world captive in their ever widening magic circles.

WORLDLY ENJOYMENT is the name of the first; clothed in the party-colored enchanting attire of classical beauty, it exercises a magical influence over all ranks and ages. Millions offer up to it the last serious thought, and even the desire for immortality. Some sensual gratification for the coming hour, a new one for the following, and so on, is all that their refined materialism desires and claims.

The second is called POLITICAL FREEDOM. It is with respect to the hopes of the world in the present day, the millennium. This idol swallows up by thousands; every more essential consideration leads with its deceitful glimmer the multitudes ever further away from that which is needful; and represents to them the salvation of the world as consisting in institutions which the decision of history has long ago pronounced vain, and which it has designated as cisterns which can hold no water.

The third idol, before whom we behold this deluded age bowing the knee is, UNSANCTIFIED SUPERIORITY OF THE HUMAN MIND, genius, brilliant wit, and the creative power of thought, to whichever of the infernal potentates it may be found ministering. The admiration of some brilliantly gifted poet or philosopher has exalted itself almost to a religious worship. The being in bondage to the spirit of another, for instance, that of Goethe or of Hegel, is undis-



guisedly celebrated as the calumniating point, and the highest aim of all mental culture. Literary heroes such as these, are worshipped in conscious or unconscious fanaticism, nor is the open confession of it shunned. Where such talents develop themselves, people speak of manifestations of the Deity in the human mind, the contemplation of which ought to be accompanied with devotional feelings. A step further, and the abominations of the antichristian period will present themselves in their complete development. May the Lord look with compassion upon this state of things, and dissolve the charm, wherever it has found its way into our midst, and preserve our feet from the snare of Satan! May Naaman's motto rescue us from destruction, "Not other gods, but the Lord alone."

### Success of the cause in Maine.

BY T. F. OAKS.

DEAR BRO. HIMES.—Having a few moments that I may call my own, I have thought that it might be interesting to the brethren in Boston to hear something relative to the progress of the second advent cause in that section of Maine, in which I am laboring. It has now been about eight months since I entered the field, to labor in this most interesting of all causes.

In that period of time I have had the unspeakable happiness to see and hear of many who have been made heirs of eternal life, by the grace of God, through the preaching of an immediate Judgment, and end of the world. And also of seeing hundreds of the most humble and devoted proportion of the church renouncing the soul destroying doctrine of a temporal millenium, and Jews return to Palestine.

I think I can say, with propriety, that seven eighths of the pious proportion of the population of this section of Maine are disbelievers in the doctrine of a temporal millenium, and Jews return. Several of Zion's watchmen, who have hitherto been sleeping over the momentous subject, are aroused, and have trimmed their lamps, and are now doing what they can to give the midnight cry. There are others, who are not at all interested, but who would not for their lives oppose, lest it might be true, and Christ come in '43, and they be found fighting against God: would that all such sleepy watchmen could learn that he that is not for Christ is against him, but their silence is sufficient evidence that they are saying in their hearts, my Lord delayeth his coming. Would to God that some mighty sound from heaven would awake those sleepy servants, ere Gabriel's echoing trump shall have done it. Alas, I am greatly afraid that many of them will continue in their mantle of unbelief, until the heavens reveal the Son of God, with all his holy angels, decked in robes of vengeance and of flaming fire.

What a direful sight it will be, to those men, who are crying peace, peace, the end of the world not yet. When Christ does come, to feel the earth heave beneath their feet, and to see it cast forth its millions of silent tenants, and too see bodies forming for the solemn Judgment, I think I can adopt the sentiment of Brother Cox, and declare that I had rather share a disappointment with Brother Miller, than to be associated with such as preach my Lord delayeth his coming.

Finally, in every part of this state, where the subject has been judiciously preached,

Churches have been awakened, sinners converted, and infidelity, and universalism confounded and diminished. I have just closed a series of fifteen lectures in Unity, a village in which there could not be found an individual who possessed sufficient Grace to pray over the remains of the deceased. There is now a considerable awakening among them, and sinners are inquiring, what shall we do to be saved. Yours, in the bond of Christian Love,

THOMAS F. OAKES.

Unity, Maine, Aug. 22, 1842.

### Behold the Bridegroom Cometh.

Behold, the Bridegroom cometh!  
Ho! go ye out to meet!  
And with hymns of high rejoicing,  
Make haste your Lord to greet.  
A voice upon the mountains  
Awakes the midnight cry—  
Behold, the Bridegroom cometh!—  
The Lord, the Judge is nigh!

Behold, the Bridegroom cometh!  
Ye sleeping virgins, rise;  
Shake off your idle slumbers—  
His sign is in the skies.  
Be up, be up and doing,  
Your waning lamps re-trim,  
If ye'd go in to the marriage,  
And be a guest to Him.

Behold, the Bridegroom cometh!  
Yet the moral night is deep,  
For the voice of Peace and Safety  
Has lulled the world to sleep:  
Zion's a desolation,  
And her holy prophets mourn,  
For who's awake and watching  
Immanuel's return?

Behold, the Bridegroom cometh!  
Yea, he's even at the door,  
And Mercy's earnest pleading  
Will soon be made no more:  
No more the gracious warning,  
The sin-er shall despise,  
For the door of grace, forever,  
Shall be closed against his cries.

Behold, the Bridegroom cometh!  
With ten thousand hosts of light,  
With his beams of radiant glory,  
Wide breaking on the night.—  
Behold, the Bridegroom cometh!  
Let the earth quake at the cry,  
And sinners to a Saviour,  
As doves to the windows, fly.

Behold, the Bridegroom cometh!  
Go, hoary age and youth,  
And from all the walls of Zion,  
Shout the soul-astounding truth,  
Cry aloud upon the hill-tops,  
Bid the scoffer proud beware,  
And rouse the slumbering nations,  
For the Judgment to prepare.

Behold, the Bridegroom cometh!  
Let it ring thro' every land—  
The day of retribution—  
Of vengeance is at hand!  
Go, tell it where the oppressor  
Forges fetters for his kind,—  
In the ear of the false teacher,  
To the carnal, worldly mind;

To the soul who sees bright visions  
Of wealth or fame unfold,  
To the beauty at her toilet,  
To the miser o'er his gold,  
To the power-abusing tyrant,  
To the robber dyed in blood,  
To all proclaim the warning—  
Prepare to meet your God!

Behold, the Bridegroom cometh!  
Make haste to spread the word,  
And faithful bear your message,  
Ye Jonahs of the Lord!

The night is fast approaching,  
O well improve the day,  
For his reward is with him,  
And he shall not long delay.

J. G. BLANCHARD.

Charlotte, Me, July 25, 1842.

### Letter from Calvin French.

DEAR BRO. HIMES,—I left Low Hampton for Stillwater, Aug. 27th. At Whitehall I took the canal boat; on exhibiting the Diagram of the vision of Daniel and John, I was unanimously requested to give a lecture on the subject. Much serious enquiry was elicited. On my way I distributed many of the *Clue to the Time*, and other publications on the subject; and I humbly hope that some will be led to inquire for the truth on this subject.

The result of the Conference and Lectures in West Stillwater, thus far, is blessed; the attendance was large, especially in the evenings. A deep conviction appeared to rest on all, that "the Judge standeth before the door." From 70 to 80 came forward, whose language was, What shall we do? Some of them found peace in believing before they left the place; others tarried after the congregation was dismissed, requesting friends to pray for them. One young man confessed that when he first came to the lectures it was to make light of them; that he had been troubled in his mind ever since. He is now rejoicing that his sins are forgiven, and that he loves the appearing of his Saviour. On Friday, A. M., we had the most solemn meeting I ever witnessed. Such tender confessions I never heard. To see the father, after confessing to the assembly, go to his son, ask his forgiveness, and invite him to the anxious seat, was truly melting. The lectures closed on Friday eve.; but, such is the interest, meetings are held every evening; and I was informed that as many as 100 were forward for prayer on one evening.

I commenced lectures in this village on Saturday eve; appearances are favorable, calls for lectures in this region are urgent and numerous; there is a great waking up among the people. More hereafter.

Stillwater, N. Y., Sept. 6, 1842.

### Our Opponent's Arguments.—No. II.

Time will permit me to glance at only one on this occasion. The Rev. Dr. Humphry, President of Amherst College, in a late article in the Hampshire Gazette, thus argues: The 2300 days of Daniel's vision should be translated evenings and mornings, and therefore are half days, and apply to Antiochus; for his career was just 1150 days, half of 2300, or three years and seventy days. If this Doctor of Divinity will read an account of God's creating the world, he will there find that God calls evening and morning a day: hence if a day in one place, the same in all.

In the other number the writer of a pamphlet said that the 2300 days were precisely fulfilled in Antiochus; but this D. D. says half of these days apply to Antiochus. See how these false witnesses disagree among themselves!

C. MORLEY.

LECTURES IN TUFTONBOROUGH, N. H.—Bro. T. Cole will give a course of Lectures on the Second Advent, in the Christian Meeting House in Tuftonborough, commencing the 1st Wednesday in October, at 10 o'clock, A. M.



## LIAR'S DEPARTMENT.

And all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.

The Times seem to demand a new department in our paper. The spirit of lying is so prevalent, especially among many of the conductors of the public press, that we shall hereafter devote a portion of our sheet to chronicle the deeds of our opponents who have no arguments to urge against the truth but *lying and scoffing*. We shall publish their shame in their own words, in general, without note or comment. We commence with the **Springfield Democrat**.

**SECOND ADVENT MEETING AT CHICOPEE FALLS.** The proprietors of the Miller establishment, after a session of about ten days, adjourned their meeting at Chicopee Falls, on Sabbath evening last, and on Monday morning, the "holy tent" was carefully packed in boxes and carted to some other place designated for a similar display of humbuggery and sin. During the whole period of the meeting, a vast multitude congregated at the scene of fanaticism, and, on the last day of exhibition, the number of spectators is estimated at eight or ten thousand.

Notwithstanding their avowed belief in the near approach of the final dissolution of the world, the speakers did not fail to urge upon the congregation the necessity of "shelling out" the rhino in suitable quantities to "keep the ball in motion." On this subject, "brother Himes," the printer of Miller's books, was peculiarly eloquent. He never addressed the audience, we are informed, without bearing particularly upon their pockets, and, like an experienced printer, who knows well the value of advertising, he did not let a single opportunity slip, without publishing the places where his book, charts, and papers could be had for the "ready cash." We do not hesitate to express our belief, that the sole object of the managers of this stupendous humbug, is to fill their pockets with money at the expense of the credulity of the people. The ladies were urged to throw into the contribution box their gold chains and jewelry, and many foolishly complied with the request. Even the Sabbath day was desecrated by public entreaties for money, succeeded by passing round the hat to collect "the needful." It is the opinion of good judges who had an opportunity of witnessing all the manoeuvres, that from three to five thousand dollars, in cash and property, was collected by these men at Chicopee Falls, in the form of contributions, and for the sale of their books, and carried off! This circumstance, alone, would account for much of the zeal and ingenuity manifested by the orators in behalf of their scheme of delusion and falsehood. If these men are really desirous of saving souls, would they not appear better in manifesting less regard for "saving cash," and less impudence in prying into the secrets of the Almighty, which not even the "angels of heaven shall know?" We think so—and *what we think we speak*—let it offend whom it may.

**CAMPMEETING AT CLAREMOUNT, N. H.**—A Second Advent campmeeting is to be held in Claremont, N. H., to commence the 27th. inst. The Tabernacle is to be there.

## SIGNS OF THE TIMES.

BOSTON, SEPT. 21, 1842.

Office address, with the words, "Please discontinue," and the paper will be discontinued accordingly.

### TO SUBSCRIBERS.

#### Particular Notice.

The intense and increasing interest on the subject of prophecy, and the *near coming and kingdom of our Lord*, has induced the editor of the "Second Advent Witness" to make arrangements for publishing the "Signs of the Times and Expositor of Prophecy" weekly, at his office, No. 36 Park Row, up stairs, N. York, where will be a general depository of all the interesting works that are published on the Second Advent.

The "Witness," being small, and only issued once a month, does not meet the demands of the present crisis. The subject to which the Signs of the Times is devoted, is one of unutterable interest, and has the highest claims upon the attention of all. The paper is designed to "illustrate the prophecies touching the second coming of Christ." The sentiments of those who differ from us will find a place in its columns; so that both sides of this great question will be given to the reader.

If the views which we entertain are correct, (and we believe they are,) there is no time to be lost. Every facility should be brought into vigorous requisition, for the purpose of spreading the midnight cry far and wide. It is for this purpose that the Signs of the Times is to be published at New York, hoping thereby to enlarge the field of enquiry on this great subject, and to make it a means of arousing hundreds, who might otherwise slumber on, till aroused by the voice of the Archangel and the Trump of God. It is to be hoped that the friends of truth will exert themselves to spread this subject broad cast through N. York. F.

It is expected that Eld. L. D. Fleming, of Newark, N. J., will become a regular contributor to the "Signs of the Times." He is about establishing a depository of all the interesting works on the Subject, at No. 1 Commerce street, where they can be had at wholesale or retail. He will receive subscriptions for our paper.

Bro. JAMES MORRIL is informed that we cannot attend the proposed campmeeting.

#### SECOND ADVENT CONFERENCE.

AT CORNVILLE, ME. OCT. 5, 1842.

There will be a Second Advent Conference at Cornville, Me. Providence permitting, to commence Oct. 5, at 1 o'clock, P. M. Those preachers that attend the other Conferences in this state will be expected to attend the above. HENRY FROST.  
Cornville, Me. Sept. 7, 1842.

#### A MEETING IN THE GREAT TENT!

AT SALEM, MASS. OCT. 6.

Of those who love, and wait for the appearing of our Lord Jesus Christ, to glorify his saints, and destroy them that destroy the earth, is to be holden, (the Lord willing,) at Salem, Mass. in North Fields, in a fine grove, called the Horse Pasture, one mile from the rail road depot. The meeting is to commence on Thursday, Oct. 6, 1842, and to continue about one week.

Several Lecturers on the coming of Christ are expected to be present, and will show, from the Word of God, the manner and object of Christ's Second Coming, together with the reasons for expecting him in 1843. All who love the appearing of our Lord Jesus Christ, are affectionately invited to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is to be done must be soon done.

The great object of the meeting is, like those which have already been held, to arouse both the church and the world to a sense of their peril by sounding the Midnight Cry.

Preaching each day at 10 o'clock in the morning, at 2 o'clock in the afternoon; and at 7 in the evening, when the weather will permit.

Friends from the country can have provisions for themselves and horses on reasonable terms. It is desirable that our friends, if convenient, will provide tents in companies, and encamp with us on the ground.

TIMOTHY COLE, HENRY PHOMMER,  
A. HALE, E. HALE, JR.  
J. V. HIMES, } Com

#### CAMPMEETING AT EATON, L. CANADA, SEPT. 25.

I am requested, by the friends in Campton and Hatley, to give notice in the Signs of the Times that there will be a camp-meeting at Eaton, L. C. to commence September 25th. Bro. Grun will attend as lecturer. Others are requested and expected to attend.

All those who love the appearing of our Lord, are requested to attend with tents in order for the accommodation of strangers—and those who may not have tents. What you do, in this case, you do for the Lord. Your help is called for.

The campmeeting will continue as long as may be practicable. THOMAS SUTCLIFFE.

#### SECOND ADVENT CAMPMEETING,

AT EXETER, ME. SEPT. 28.

We are requested by a large committee, from Exeter and vicinity, to give notice that the General Meeting and Conference, at Exeter, Me., will be turned into a Campmeeting, to begin the 28th of September. The grove prepared for the meeting is on the farm of Mr. John Lethens, near Capt. Dole's farm, in the neighborhood of Kendrick's Mills.

The "Christian Herald," and "Morning Star," will please copy, by request of Committee.

#### Letters

Received up to Sept. 19th. From P. M. La Fox, Ill. Pomfret, Ct. Monson, Mass. Pleasant Hill, S. C., Taxahax, S. C. Stillwater, N. Y. Union Mills, N. Y. Franklin, Mass. Feltonville, Mass. Eastford, Ct. Springfield, Vt. Plymouth, Ct. Stillwater, N. Y. Berkshire, Vt. Exeter, Me. Eatonville, N. Y. Vernon, Vt. W. Constable, N. Y.

From J. W. Russell, H. Patton & Co. H. B. Skinner, R. E. Ladd, Geo. W. Peavey, J. Morrell, E. H. Wilcox, L. Kelley, Thomas Sanborn, B. Sillibridge, R. Merry, Joshua H. Hall, H. Flagg, E. Perkins, L. C. Collins.

#### Books Sent.

Two bundles to R. E. Ladd, Cabotville, Mass.  
Two bundles to H. Patton & Co. Utica, N. Y.  
One to Rev. E. Powell, Low Hampton, N. Y.  
One to Geo. W. Peavy, Franconia, N. H.  
One to Flavius Searle, Springfield, Mass.  
One to L. C. Collins, Hartford, Ct.  
One box and bundle to S. Palmer, New Ipswich, N. H.



# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. IV.—No. 2.

Boston, Wednesday, Sept. 28, 1842.

Whole No. 74.

## Review of Stuart's Hints on Prophecy.—No. II.

Designations of time in the prophecies. He first reminds the reader of one of the plainest and most cogent rules of Hermeneutics, viz: "That every passage of Scripture is to be interpreted as bearing its plain and primary sense, unless good reason can be given why it should be tropically understood." In this position we heartily concur, and should greatly rejoice had he at all times been governed by it. He then assumes that designations of time, space, and numbers, are the least susceptible of a tropical meaning, and says, "that if we do in any case give to a designation of time an import different from its usual and natural meaning, we must, in order to justify ourselves, be moved by substantial and cogent reasons to interpret it in this manner. If no such reasons can be given; if the plain and obvious sense fits both the passage in which a designation of time stands, and the general aim of the writer; if facts can be pointed out which will accord with the prediction when literally understood; and if a tropical or symbolical sense would be irrelevant, alien from the usual mode of speaking, and in fact even against a usage which is nearly universal; then we cannot in any way be justified in giving to designated periods of time, a secondary or tropical sense, and are bound to interpret them in the simple manner in which they are presented to us." P. 67. In the above rule for the interpretation of time we fully accord, but in accordance with that, it will be necessary to show that each prediction has been fulfilled to the very letter, both in respect to manner and to time; or it will be necessary to look for a farther fulfilment. We therefore shall endeavor to show that in his application of historical events, as the fulfilment of prophecies, he has not only failed to show an agreement with the prophecy, in some of the most important particulars, but has in no case shown a fulfilment in literal days, where we contend that a day is used as a figure for a year; and, therefore, according to his own showing, he can have no confidence in his own exposition.

After occupying several pages to show that definite numbers are used for indefinite, and which all admit; he adds, "nothing but imperious necessity can justify us in explaining years or days, when accompanied with definite numerals in a tropical way, except the necessity of the case." P. 72. We are at a loss to know wherein "the necessity of the case," can be an exception to an "imperious necessity;" but we admit, and claim, that "if any good and appropriate sense can be made without resort to such an expedient, we are clearly bound as interpreters to abide by it." And also that "it becomes an imperious duty of the interpreter, to examine, thoroughly, the nature of the case before us, and see whether Daniel and John may not have employed the designations of time exhibited in their works, in the usual and ordinary manner. And if it should turn out, upon examination, to be a matter of

fact, that historical occurrences predicted by them accord with those designations when interpreted in a simple and obvious way," that none "other interpretation than the obvious one is to be given to the periods in question." P. 73. But it is no less true that in order to demonstrate that days in any case are simply days, a complete fulfilment of the prediction in every particular must be exhibited and in just that length of time; otherwise we have no right to claim that any prophecy was thus fulfilled; for when the history of the fulfilment of any prediction is wanting in time, and manner, mere assertion is the only evidence of proof that remains. After laying down the argument above quoted, he says, "Among intelligent, considerate and impartial men, such an argument, if well supported, will find a patient hearing, if not a welcome reception." P. 73. Than the above nothing can be more true; but in order to give the "argument" that "welcome reception," it will be necessary to show that it is "well supported." If it can be stripped of its fancied support, it can rank as an argument no longer; and, therefore, becomes unworthy of such a reception.

The advocates of a temporal millennium in their spiritualizing and figurative interpretations, make the following extract so applicable to them by their fanciful conjectures, that we can not forbear quoting it. "The truth plainly is, that the public mind begins to grow weary of being tossed so long on a tempestuous sea of conjecture, in regard to the meaning of the Scriptures. Men of inquiring minds wish to know what the Bible says, when interpreted by principles of exegesis, which are stable, well-grounded and capable of an honest, open and intelligent defence. There is no end to the arbitrary and the fanciful. When we are once cast upon a sea, it is quite impossible to tell with certainty what harbor we shall ultimately make. Like the Corinthians who had every man his own interpretation, the arbitrary and fanciful interpreters of our own times scarcely ever agree, and, even if they do, whether the church derives any edification from their views of prophecy, is a serious question indeed." P. 73. Having thus fortified his position as he imagines, by many sound rules of hermeneutics, which none deny; and by a learned dissertation on principles of interpretation, which are not disputed by us, (as we contend for literal interpretation;) he seems to feel prepared to prove that all the prophetic periods in the Bible, were fulfilled in literal days, and, therefore, have no bearing upon the present time. And this seems to be the great end for which all his "Hints" were given, although the treatise, thus far, has but little reference to it, and is in opposition to none of the positions assumed by the believers in the Second Advent.

He admits that in Ezekiel iv. 5, 6, and in Numbers xiv. 33, 34, they were commanded to reckon each day for a year; but claims that where no such command is given, that they are to be considered as simply days. In reply

to that, we shall endeavor to prove that the word *days* was used as a figure of *years* because the events *have not yet been shown* to have been fulfilled in just so many days, and because in every instance where the given number of years has passed by, they can be shown to have been fulfilled in just so many years. He next attempts to evade the force of the seventy weeks in Daniel ix. 24, because the original is correctly rendered "*seventy heptades*" or "*seventy sevens*," and assumes, that because Daniel had been considering the end of the 70 years of the Babylonish captivity, that, therefore, he understood seventy heptades of years, and not of days. It is admitted by the best scholars that *sevens*, when applied by the Jews to time, were weeks of time, so that the only question is whether the "seventy weeks," are weeks of years, or weeks of days; and this we are willing the context should decide.

Nothing can be plainer than that when Daniel closed the eighth chapter, he did not fully understand the vision of the 2300 days, which is there recorded; and yet it had been all explained to him, except when the days commenced, and whether the days were years, or merely days. And although when Daniel commenced his prayer in the ninth chapter, he had been considering the end of the seventy years; yet in the communication of the angel to Daniel, there is not a single expression, which will prove that the angel had any reference at all to the seventy years; but he told Daniel expressly to understand the matter, and consider the vision. Now as Daniel here saw no vision, the vision which he was to consider could be no other than the vision of the 2300 days; and the only information that he gave him respecting that, was the time when that vision commenced, and the length of the days. For as this was to make him *understand the vision* of the 2300 days, it will necessarily follow that the "seventy heptades," are seventy weeks of just such days as are the 2300 days, and are, therefore, weeks of days; and the seventy weeks being fulfilled in 490 years, as many years as there are days in 70 weeks, it proves that the 2300 days will be fulfilled in 2300 years. As he admits that on P. 79 that the seventy weeks is a *locus vexatissimus*; and that it would require a volume of much magnitude "to establish an exegesis, which could stand;" it will not be unfair to suppose that he is not altogether satisfied with his own exposition of it.

His attempt to show the absurdity of reckoning *days for years*, in the case of Daniel's fasting twenty one days,—the flood which was predicted in 120 years—the exode of 400 years, &c., &c., on page 80—82, needs no reply, as it is never claimed that they are otherwise, than to be literally interpreted; and it can moreover be shown that the events predicted were literally fulfilled. We only claim that a day is used as a figure of a year, where it cannot be shown that the prediction was fulfilled in literal days; and also where it was impossible that they should have been so fulfilled. If



Prof. Stuart can show a single instance of such a fulfillment, we will, at once, thus far, admit his position. And we are willing that any unprejudiced mind should decide whether he has proved, in a single instance, that any of the predictions in Daniel or Revelation, where it is claimed that days are used for years, was fulfilled in all its particulars in *just so many literal days.*"

In our next we shall examine his *proof* that "the designations of time in Daniel and in the Apocalypse, admit of a satisfactory solution on the common ground of grammatico-historical exegesis." P. 82. B.

### Inconsistency.

In every society there have been inconsistent members who have done injury to the cause that they professed to believe and advocate. It is so among the professed believers of the Second Coming of Christ nigh; that person who says that he believes that Christ will come next year, and yet is as eager after the world as ever, and is clinging to his wealth with a miser's grasp, is doing immense injury to this glorious cause. Such persons have only a speculative belief, such as devils are described as having; they are said to "believe and tremble." The individual who loves Christ's appearing, and acts consistently with his professed belief of that event being nigh, will devote himself and property to the advancement of this glorious truth; he is a hearer and doer; the other a hearer only, and builds on the sand.

Reader, if you profess to believe that Christ will come in 1843, and still continue to hoard up wealth without doing good with it; you are like Demas, making a god of this world. Christ says, "He that loveth father or mother, houses or lands, more than me, is not worthy of me; and he that forsaketh not all that he hath cannot be my disciple." Whoso acts otherwise robs God. "Will a man rob God; yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. iii. 8. i. e. God is robbed when we withhold from his service what he has committed to us. Christ left his throne of glory for us. "He who was rich has for our sakes become poor; that we through his poverty might be rich;" yes, rich in glory; and are we not willing to become poor for his sake, or to advance his cause? If not, we can have no inheritance in his glorious kingdom.

Reader, if Christ should find you at his coming the possessor of hoarded wealth, which might have done much good to the poor and needy, and assisted in spreading knowledge on this subject, read your doom in the fifth chapter of James, if you are found as you are: O repent now and save your own soul and the souls of them that are stumbling over you into hell! A consistent believer of Christ's Second Coming nigh, preaches the most powerful sermon possible by his example and actions; he is truly a living epistle, known and read by all observers. In Christ's parable of the ten virgins, he has reference to those who professed to believe his coming nigh, when the midnight cry should be heard; for the virgins took their lamps and went forward to meet the Bridegroom, and of these, five were foolish; i. e. even one half of those who profess to believe that Christ is about to come will be unprepared for his coming, and be lost; while of the whole nominal church probably not one out

of forty will be saved; for those who have the spirit of Christ are comparatively very few; and none others will go heaven. O solemn thought! the great body even of church members will be lost! O Reader, look well to your hope, make sure work for eternity, or it will be too late. If you have the spirit of Christ you will feel deeply anxious for sinners, and will labor for their salvation.

C. MORLEY.

Albany, Sept. 12, 1842.

### Remarks on the 2d Chapter of Isaiah.

DEAR BROTHER HIMES:—It is most marvelous that after men have admitted a rule of interpreting the Bible, they will, nevertheless, deny an interpretation to be correct, that is strictly according to that rule. Every day's experience and observation more and more confirms my faith in the doctrine of the Second Advent near at hand; because the true light now shineth on this particular subject, which is itself a fulfillment of an important prophecy, and one of the signs given by Christ, by which he intended his disciples should know that his coming was near, even at the doors. And as the light shines, the darkness recedes. The people of God being aroused from their spiritual slumbers, now see that they by slumbering have actually become spiritual dreamers, and have for a long time been dreaming of things as prophecies, which can no where be found in the Scriptures. But as a man thinketh, so is he. To a man who believes the truth, error appears grossly absurd, for the simple reason, that it is directly opposed to the truth. Let a man become so deceived or mistaken as to believe that error is truth, as is often the case, and to him the truth appears equally absurd; Hence the unspeakable importance of great spiritual discernment, to discern and embrace the truth on all subjects, especially all subjects relating to salvation and the glory of God. Vast multitudes of professed Christians at the present day, have their Lins girt about, not with truth, but with error. Yes, that arch deceiver, whose peculiar business it is to deceive all, as many as he can, both of saints and sinners, knowing that his time is short, has in these last days so managed as to palm off his deceits and his lies upon the church to a most wonderful extent. This he has done, as we have been kindly foretold that he would do, viz. by transforming himself into an angel of light, and thus presenting himself to us in the capacity of an expounder of the law, a commentator of the Bible, &c. Without enlarging further on this particular subject at this time, permit me to call your attention to the second chapter of Isaiah, one of the strong pillars of the popular doctrine of the conversion of the whole world to Christ. It has been so explained, and perverted, as to make it teach a doctrine that has no foundation in the Scriptures of truth. I will here lay down the following premises, to wit, that it is always safe to explain what the prophets and apostles have said upon a particular subject, so as to harmonize with each other, and also to harmonize with what Christ himself has said upon the same subject. For instance, if Christ has any where told us what will be the character of the last days, and the signs of his coming to judgment, then certainly we may, by a correct understanding of the same, know how to explain what all the prophets have said on the same subject. And we may know what the language, last days, means,

by the connection in which it stands, whether such an expression refers to a period near the end of time, or to an earlier period. There is no one subject with which the Scriptures so much abound, as the subject of Christ's second advent, and the final judgment, holding as it does a most conspicuous place in all the writings of all the inspired penmen, and yet, as a very natural fault of the faith of our modern preachers, no doctrine is so much overlooked and consequently so very imperfectly understood as this very doctrine. The prophet Isaiah, addressing himself to Israel, or the church, after dealing with them with great severity, all through the first chapter, he draws to a close by saying "how is the faithful city, the church, became an harlot; thy silver has become dross; thy princes are rebellious and companions of thieves," &c. &c. "Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries and avenge me of mine enemies, and I will turn mine hand upon thee, and purge away thy dross and take away all thy tin; (evidently referring to the judgment) and I will restore thy judges as at the first, afterward thou shalt be called the city of righteousness, the faithful city, Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressor and sinners shall be together, and they that forsake the Lord shall be consumed," (and in the last verse) "they shall both burn together, and none shall quench them." Now it is very evident to my mind, that in all this the prophet alludes to the last days and the day of judgment, in the parable of the ten virgins. And then he commences his second chapter by saying, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

*Question.* What does the prophet mean by all this and what follows? This verse and the following one have been generally understood to predict and to teach the doctrine of the very great spiritual prosperity of the church in the last days. But I would respectfully ask, whether such a construction, instead of harmonizing, does not rather clash with all the other Scriptures which refer to the same period of time, the last days. But what does Christ say, Matt. xxv. 1? Now if we can show that Isaiah in uttering the language thus contained in this his second chapter, actually had his eye upon the precise time, and state of things, that Christ had his eye upon, when he foretold as he did the character of the last days, and also of the state of things that would then exist in his church or kingdom just previous to his second personal coming, then we shall not be at a loss to know how to understand the prophet by what he has said, although the language is so different from that employed by Christ himself. In answer to the inquiry of his disciples, Christ proceeded to give them the signs by which they might know to a certainty, that the end of the world was near, even at the doors, notwithstanding he had said that no man or angel knew the day or the hour. These signs and instructions are recorded in the 24th and 25th chapters of Matthew. He commenced the 25th chapter by saying, "Then shall the kingdom of heaven be likened unto ten virgins," &c. The prophet Isaiah employs different language while speaking of the same time and people, and from the particular connection in which it



stands, and comparing it with what all the sacred writers have said on the same subject, I cannot but understand him precisely as if he had used other language and said, "It shall come to pass in the last days, that religion shall become very popular, insomuch that the church shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it;" mark he does not say they shall flow unto it and be saved, no such thing. Now observe, that what follows in the next two verses is not a prediction of the prophet, but it is only what the people would then be saying in those last days. And many people, says he, shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths: (how very pious they are.) For out of Zion shall go forth the law and the word of the Lord from Jerusalem. Then they go on themselves to predict the time when the swords shall be beaten into ploughshares, and the spears into pruning hooks, and when nation shall not lift up sword against nation, neither learn war any more.

*Query.* Are not these the very false prophets which Christ said shall arise.

The prophet Micah has the same words in his 4th chapter. The prophet now speaks again, 5th verse. "O house of Jacob, come ye and let me walk in the light of the Lord. Therefore thou hast forsaken thy people the house of Jacob, because they are replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols, they worship the work of their own hands, that which their own fingers have made. The mean man boweth down, and the great man humbleth himself; therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." What a mighty contrast between these two different periods, the time when the mountain of the Lord's house is established in the top of the mountains, and exalted above the hills, and the day when the Lord alone shall be exalted. Thus we see how many things have been quoted as predictions, which are in fact no predictions at all, but are only spiritual dreams, some of Satan's lies: for the apostle John has told us that no lie is of the truth. Well may we inquire as did David, and say, who can understand his errors? We live most emphatically in the last days, when predicted iniquity of every kind every where abounds. "Perilous times have come, for men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, from such turn away. Ever learning and never able to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith;" respecting whom the apostle to Timothy says, "that they shall proceed no further, for their folly shall be manifest unto all men!"

E. H. W.

### Time of Trouble.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people and there shall be a time of trouble such as there never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1. In an article in the Signs of the Times, written by A. A. Cook, the author advanced the idea that we are to look for this time of trouble as the next prophetic event to take place. I have been of the same opinion myself; and there are probably many to whom the evidence of Christ's Coming in 1843 seems to be conclusive, (yet looking for this event to precede) have doubts respecting its fulfilment, as the time seems too short for the accomplishment of the great distress which is so fully portrayed in the prophecies. And it is more particularly for this class that I make this communication, hoping that if I am in an error that others by searching may find the truth. I will here state some of my views upon the subject. I believe that this time of trouble will consist of war, pestilence, famine, and other calamities, by which a large portion of the wicked will be destroyed, and will close with the great hail storm and conflagration of the earth. But it is not my object to inquire what this event will be, but when it will take place; which I believe will not be until after the righteous are caught up to meet the Lord in the air. And I ask my brethren and sisters to lay aside pre-conceived opinions and examine the subject candidly. In examining the subject of the Second Coming of Christ, I think I have gained much light by reading the history of God's dealings anciently, both with the righteous and the wicked. It might appear to a casual observer that in ordinary cases he deals alike with all, which in some sense is true. Matt. v. 45. But there has ever been a marked distinction between the times when he has suffered his children to be persecuted, and when he has poured wrath upon his enemies. Sometimes the children of God are given into the hands of their enemies, and seem to be forsaken, and their foes exultingly say, Where is their God? His own beloved Son once cried, My God, my God, why hast thou forsaken me? But on the other hand, when he has stood up to plead the cause of his people and bring signal judgments upon their enemies, he has delivered his people from those judgments and I think that our text proves that this will be the case. Thy people shall be delivered every one that shall be found written in the book. The question is, what are they to be delivered from? It seems that it does not mean from the power of the grave, for that is brought to view in the second verse, but that it must have reference to the time of trouble.

Again: It seems to me unreasonable to suppose (if we may learn any thing from analogy) that God in this day of his vengeance and year of recompense for the controversy of Zion, Isa. xxxiv. 8, will leave his people to suffer with the wicked, and only deliver them from the final catastrophe, viz. the conflagration. I think that instead of looking for this time of trouble as the next prophetic event, that we should "watch and pray, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 36. To close, I will propose a few questions, not for a reply, but that the reader may compare them with the Word of God and satisfy himself.

1. Is there any proof that the conflagration

will immediately succeed the first resurrection? Matt. xxv. 10, 11.

2. Is there any proof in those portions of Scripture which allude to this time of trouble, that any of the children of God will have to suffer?

3. Are there not portions of Scripture from which we may infer that the saints will be entirely exempt from those dreadful calamities that will come upon the ungodly? Dan. xii. 1. Isa. xxvi. 20; Joel iii. 16; Mal. iii. 16, 17; Zeph. ii. 3.

4. Has not God, whenever he has brought signal judgments upon the ungodly, always provided a way for his children to escape? Gen. vii. 16; xiv. 15, 16; Ex. xii. 23; xvi. 23, 29; Luke xxi. 20, 21.

5. Can you conceive how these dreadful judgments can come upon the world, and the righteous be exempt while they mingle together with the wicked as they do now, and will when the Son of Man is revealed? Luke xvii. 34—36.

6. If this time of trouble shall immediately precede the coming of Christ, how can it be reconciled with Luke xvii. 26—30; 1 Thess. v. 23?

7. Where are those portions of Scripture which cannot be reconciled with the idea that this time of trouble will take place after the saints are caught up to meet the Lord in the air? C.

### Arguments of Opponents.—No. III.

Says the objector, "Mr. Miller, nor any other man, knows any more about Christ's second coming than I do." Do you know any thing about it? No. Your argument is just as good as that of a wild Hotentot, who should say to the American Missionary, when he came to instruct him in reading, &c., you know no more about reading than I do." "Do you know how to read?" No. And because I know nothing about it, you do not. Your reasoning is no better, and amounts to this, because you yourself are ignorant on the prophecies, therefore Mr. Miller and every body else is also ignorant of them. The Apostle says that no prophecy is of private interpretation, and Daniel says that the wise, i. e. christians, shall understand his prophecy at the time of the end; but the wicked shall not understand; and if you cannot understand it, the reason is that you are of the wicked.

Say other objectors, "It is all speculation." But these objectors are narrow-minded persons, and are themselves speculators, and hence they judge others by themselves. The Rev. Dr. Seivings, of Troy, and other clergy, that are making these false charges, are living on fat salaries, while those they so vilely slander are devoting themselves, and all they have, to the cause of truth. Elder Fleming has expended two hundred dollars beyond receipts in publishing the Second Advent Witness, and others have sold their property and are distributing to the poor, scattering light on this subject, and have made themselves literally poor to do good. The writer is so poor that he cannot ride, but walks from place to place to proclaim the midnight cry; and he is not ashamed to thus imitate Christ and his apostles. Will Dr. Seiving, and other like objectors, take some of the stock in this speculation? They are not only saying My Lord delayeth his coming, but are smiting their fellow servants, and are thus stamped by Christ as evil servants. C. M.

Albany, Sept. 12, 1842.



## THE SIGNS OF THE TIMES.

BOSTON, SEPTEMBER 28, 1842.

**The Parting.**—When Christ appears, the final separation which will then be made of the righteous and wicked, will, to the wicked, be heart-rending in the extreme. It will be a *parting* unlike any that ever preceded it; and then husbands and wives, parents and children, brothers and sisters, neighbors and friends, will *part* to meet *no more again* FOREVER. Then many a doting husband will see the beloved partner of his bosom ascend to meet her Lord in the air, while the blackness of darkness is reserved for him. Then many a fond wife will behold her more faithful husband for the last time, and will be left to lie down in everlasting despair, while he joins in the anthems of the general assembly of the church of the first born on high. Parents will behold their children, received as lambs in the Savior's arms, themselves consigned to the world of woe. Children will behold their pious parents received into the realms of glory, while a horrible tempest will be their portion. Those who have taken sweet counsel together, and have walked to the house of God in company, will find the ties of kindred and affection suddenly sundered. These will receive the "well done good and faithful servant," while others will receive the dreadful sentence "depart ye cursed." And Oh, what different attainments will be theirs! The one will walk the golden streets of the New Jerusalem, with harps of gold, and crowns upon their heads, with songs and everlasting joy; the other will be consigned to those regions of woe where hope can never enter, and eternal despair among the damned will be their portion forever. The one will become priests of God, the other will become demons of darkness. The one will enjoy the feast of fat things, of wine on the lees well refined, prepared by the Lord for his people; the other will pine away in a world of woe. The death of the one will be swallowed up in victory, the other will suffer the second death. The Lord will wipe all tears from the eyes of the one, while the other will go where is weeping, wailing and gnashing of teeth. The one shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; the other will dwell in the fire that is never quenched, and with the worm that never dies. The one will possess righteousness, and peace, and quietness, and assurance forever; the other will be doomed to eternal misery, and disappointment, and anguish, and despair. The Lord will be unto the one a place of broad rivers, and streams; and unto the other a burning flame. The one shall never say they are sick, and they shall be forgiven their iniquity; while the other will never know any good thing. The one will obtain joy and gladness, and sorrow and sighing will ever flee away; the other will forever endure unutterable misery. The one will enter into an everlasting rest, which the Father hath prepared for those who love him; and the other will forever gnaw their tongues for very pain and anguish, which will know no mitigation. And now, O sinner, is there nothing for you to gain, and nothing which you may lose? Can you hesitate a moment which of those companies you will strive to join? Husband, can you endure to be left behind, when the partner of your bosom shall ascend to meet her Lord in the air? Wife, are

you content to go away into everlasting despair, while your husband shall sit at the marriage feast? Parents, will you not join your children in the New Jerusalem? Children, will you then be separated from your parent's kind embrace? Brothers, sisters, friends, are you willing to part forever with those who shall be taken when you are left? Remember the time is short. The day of the Lord draweth nigh. Soon, He that cometh will come and will not tarry. The Bridegroom is at the door. The Master of the house will soon rise up and shut too the door, and those who are ready will enter with him to the marriage feast. Are you ready? Are your lamps trimmed and burning? If not, delay not; look not behind; tarry not in all the plain; flee to the mountains, and lay hold on the hope that is set before you in the gospel, that you may make your Judge your friend before it is too late. If you walk contrary to God, He will walk contrary to you. If you reject Christ, he will reject you; Unless you are willing to take up your cross and follow him, you are none of his disciples. If you choose this evil world, you refuse the next. What will it profit you if you gain the whole world, and lose your own soul? Delays are dangerous. Now is the accepted time, and now is the day of salvation. You have no assurance of to-morrow. To day, if you will hear his voice, harden not your hearts. Soon the seventh trumpet will sound, and the mystery of God be finished. Then He will come whose right it is to reign, and will take the kingdom to himself; and the greatness of the kingdom under the whole heaven will be given to the saints of the Most High. Then Christ will descend from heaven with a shout, and the voice of the arch angel, and the trump of God, and the dead in Christ will rise, and the righteous living will be changed, and together caught up to meet the Lord in the air. Are you ready for that event? Have you made that preparation which you wish to make before you enter his presence? You have no time to loose. The last sands of Time's hour glass are fast running out, and time shall be no longer. If you are wise you will be wise for yourself; and if you perish you alone must bear it. That great separation will soon be over, and that last parting will soon be made. Have you made your election? And will you strive to be found on the right of your Judge? or will you perish forever? B.

**The Tendency** of preaching any doctrine is a strong evidence of its falsity or truth. It can never produce any good effect to preach error, neither can it ever be injurious to preach the truth. If therefore we find that the preaching of any doctrine causes iniquity to abound, or the love of any to wax cold, if it lowers the standard of piety, and weans hearts from God; we may know, that however plausible it may appear, it is not approved of God. On the contrary we may know that any doctrine is true which has a tendency to purify the heart and fill us with love to God, which weans our affections from this world, and centres them on one purer and better, or which causes the sinner to forsake the error of his way and to turn unto God.

By the above rule we propose to test the doctrine of Christ Second Advent near. It is claimed that its effect will be injurious if it does not prove true. As no evidence of such a consequence has ever been adduced, it will only be necessary for us to show what has been its effect where it has been re-

ceived, and this has in all cases been most salutary. It has awakened the slumbering christian, and aroused the careless sinner. It has caused sectarian prejudices to be forgotten, and has revived decayed and drooping piety. It has unsealed the prophecies to many an enquiring mind which before was to them a dead letter. It has shown that there is a beauty, a harmony, a simplicity, and a fulness in many portions of that word, which had before been veiled in obscurity by those who mistify and spiritualize away its plain and simple meaning. It has been instrumental in the conversion of souls, and has filled the hearts of christians with new joy. It has caused Universalism and Infidelity to tremble before it, and to loose their hold on their ensnared victims; and erronists of every name make common cause against it. It draws the heart of the believer near to God, fills it with joy and peace, in believing, and prompts him to renewed exertion in his Master's service. And it has convinced the sinner of the danger of delay, and of the necessity of making his peace with God at once. These are the results which indicate that it is a cause which is blessed of God, and meets his favor and approval.

On the other hand, we find that preaching against this doctrine has no good effect. It never awakens the sinner; nor alarms the skeptic; neither does it tend to fill the heart of the christian with any of those graces, which draw the reclaimed nearer to God; but its effect is directly the reverse. It lulls to sleep the already slumbering christian. It says to the sinner, to-morrow is as well as to day, so that he need not be alarmed, and invites him to delay repentance. It also conveys the idea that there is nothing desirable in the coming of Christ.

But a still more convincing argument is the fact that all the unbelievers, whether infidel or universalists, look upon those who oppose it as champions of their own views; and one pamphlet, the "False Alarm" has been distributed by the universalists, as a paper after their own heart. All of those classes of men are looking with intense anxiety at every turn in this discussion, and those who espouse this cause they regard as in opposition to themselves while those who oppose it, of whatever denomination, they regard as on their own side of the question. On so momentous a question as this they can endure very well all allusions to death and futurity which their allies make, if they will only take common ground on this question.

Such being the effects of preaching the kingdom of God at hand, and denying that it is near, can any doubt, which it is that meets the favor and approbation of God? B.

**The Time.**—The most prominent objection that is advanced against the doctrine of the Second Advent, is that the *time* is set; and for this reason, as they avow it, has called forth the anathemas of all classes. We however are inclined to believe that that is only the *avowed* reason, while the real one is an unwillingness that the doctrine should prove true. If that is the true reason, why do they bring the objection only against those who fix on 1843? Others have fixed on different dates, but they are unnoticed. Again, if the time was the real objection, we should hear nothing from them, for if that is an error, it is one which time will cure, and that, too, shortly; so that they need go into no labored argument to refute it, for it would re-



fute itself. It therefore follows that it is not the time, but the *event*, which they oppose. The foolish plea that if it does not come at the time, the believers in the Second Advent, will turn infidels, is too fallacious to be indulged for a moment. It is a poor compliment to their own understanding of this question, or to the intelligence or the love of the Bible on the part of those who thus believe. We might as well say that the mariner in navigating the ocean would throw away his chart, because he should fail in his own reckoning, in supposing himself nearer a dangerous rock than the event should prove. This bitter and stubborn opposition manifested by the opposers of this doctrine, betrays a heart opposed to the coming of Christ. We can excuse an ardor of desire, that he whose right it is should reign; but an ardent opposition to it cannot be congenial to the mind of a willing subject of the Prince of peace. One who is looking for and loves the appearing of the Son of man, will never be bitterly opposed to the time, which if wrong, would be so soon known, so that that can be only a nominal excuse. These same persons who object to the time, many of them place the beginning of the temporal millenium, which they expect, in 1866. If it should not come that year, and there are no signs of it now, will they, to be consistent, throw away their Bibles? B.

**"Modern Chiliasm;** or the doctrine of the personal and immortal reign of Jesus Christ, on earth, commencing about A. D. 1843, as advocated by William Miller and others, REFUTED. By Rev. Henry Morris. Hartford, Conn. Case & Tiffany. 1842. pp. 112, 18 mo."

We have a word or two to say in relation to this Book. The first we saw of it, two gentlemen came from Hartford with a quantity of them for sale. They commenced peddling them in the passage way of the camp ground contrary to the regulations without consulting the Superintendent, as is usual in such cases. When I learned the facts in the case, I called upon the gentlemen, and informed them that they were trespassing, and cordially invited them to my tent to make sale of their books, and offered them every facility for the sale of them *without charge*, or I would take their books of them *at their price*. They chose the latter, and received payment for them. Some of them were sold, and most of them are now for sale, or to give away as the case may be.

These books have done much good. Those who have read them are deeply impressed with the weakness of the arguments of our opponents, and are being confirmed in the theory that Mr. Morris, and the Hartford Clergy are vainly attempting to overthrow. The papers \* will puff it awhile, and the clergy will commend it to the people, and then, like kindred prints, it will be among the things that were, while the *truth* will shine more bright for their efforts to darken it with words without knowledge. This is the *thirteenth time* that our opponents have "exploded, overthrown, refuted," &c., &c.,

\* For example take the following from the N. Y. Observer, of the 17th inst.

"Those who would like a summary and lucid refutation of Millerism would do well to purchase this little volume at Taylor's bookstore, in this city. The ingenious author appears to have studied the Scriptures to some purpose, and the dexterity with which he wields his weapons makes him a troublesome opponent. He brings Miller's vision to the test of the Bible, and dispels it with ease.

what they call "Chiliasm," "Millerism," &c.—and yet it lives, and flourishes triumphantly. Well gentlemen, what next?

#### EXPLANATION OF A "PARTICULAR NOTICE."

Last week, in our absence, an article appeared on our last page relating to the publication of the "Signs of the Times" in New York. The notice was designed simply to give information that an effort would be made to get more subscribers in the vicinity of New York, and to establish a General Agency there for the paper and Second Advent publications; no more was meant, therefore, by the notice than that, what papers were needed, would be sent on, weekly, as published at that Office. This arrangement may yet be made; but is not now completed. Friends will, therefore, understand that the *Signs of the Times*, is permanently printed and published at 14 Devonshire st., where all orders and remittances for it must be sent, (Post Paid) to J. V. Himes, Boston, Mass. In the mean time Mr. E. H. Wilcox, our Agent in N. Y. has an Office at No. 36 Park Row (Up stairs) where the papers and publications may be obtained, until further notice.

**Rev. J. F. Halsey**—has an article in the last "Millenarian" on the "two witnesses," which he says he sent to Bro. Himes, who it seems did not publish it. I wish to say that Bro. H. *did not* receive the article in question. A few weeks ago a string of 18 questions appeared in the same paper, from the same hand; and a note was added, that they had been sent to us, but were not published. These were received, but were mislaid by my associate, and on hearing that Bro. Halsey was sick about that time, the matter rested. Now all we have to say is this; Bro. Halsey *has had* the greatest privilege in our paper of any one of our correspondents; and we are sorry to see that he shows the most ingratitude. Such references to us in the "Millenarian" are very unjust.

NEWCASTLE, ME. We recently gave a course of lectures in this town. We had a very kind reception, and a full and candid hearing. Brother Haws and Cone, ministers in the place, united their meetings on the Sabbath, and gave us a hearing through the day. We hope good will result. Bro. Haws, of the Baptist church, is very favorable to the doctrine of the Advent near.

A WORD TO OUR AGENTS. We are now in absolute need of all that is due us from agents. They will do the cause we advocate much service by promptness in their remittances.

MISSION TO THE SOUTH. It is now expected that Bro. Litch and Hale will go South with the *Big Tent*. The arrangement is not yet perfected.

BRO. FITCH is now at Oberlin, lecturing on the Second Coming of Christ. He will do what he can, hereafter, for the West.

PEIRMONT, N. H. We regret that we could not attend our appointment in Peirmont. Sickness in our family prevented. We hope, however, that Bro. Reed was there, and the meeting well attended, and that it will result in good.

REVIVAL IN ACTON.—Our notice of a revival in this town a few weeks since, was not correct. The revival took place before the meeting at Littleton. We are happy to make the correction, as we were misinformed.

#### A MEETING IN THE GREAT TENT!

AT SALEM, MASS. OCT. 6.

Of those who love, and wait for the appearing, of our Lord Jesus Christ, to glorify his saints, and destroy them that destroy the earth, is to be holden, (the Lord willing,) at Salem, Mass. in North Fields, in a fine grove, called the Horse Pasture, one mile from the rail road depot. The meeting is to commence on Thursday, Oct. 6, 1842, and to continue about one week.

Bro. Miller, and several other Lecturers, are expected to be present, and will show, from the Word of God, the manner and object of Christ's Second Coming, together with the reasons for expecting him in 1843. All who love the appearing of our Lord Jesus Christ, are affectionately invited to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is to be done must be quickly done.

The great object of the meeting is, like those which have already been held in other places, on this subject, to arouse both the church and the world to a sense of their peril by sounding the Midnight Cry.

Preaching each day at 10 o'clock in the morning, at 2 o'clock in the afternoon; and at 7 in the evening, when the weather will permit.

Friends from the country can have provisions for themselves and horses on reasonable terms. It is desirable that our friends, if convenient, will provide tents in companies, and encamp with us on the ground.

TIMOTHY COLE, HENRY PHUMMER,  
A. HALE, E. HALE, JR. } Com  
J. V. HIMES,

NOTICE.—We give the following notice from the Master of Transportation of the Eastern Rail Road. "Persons wishing to visit the campmeeting at Salem, will have the privilege of passing over the Eastern Rail Road, in companies of one hundred or more, at ONE HALF OF THE REGULAR PRICE, by giving a seasonable notice to either of the Ticket Offices. JOHN KINSMAN, Master Transportation, E.R.R.

Sept. 23d, 1842.

#### Progress of the Cause.

The cause is prospering. Its advance, however, is not with the wicked, the worldly-minded, not the fashionable and luke-warm professor. Neither does it make much progress with those who are already committed to a given course and are bigoted in their opinions. These, almost invariably, say, My Lord delayeth his coming. But it *does* advance with *God's humble poor*. And this is the very class of persons I should expect the impression to prevail with. They have not much to hope from this world, and have not much to lose with the world, and consequently they are looking and longing for a better. I might also add that those who have been brought up in the schools, and pride themselves in their acquisitions, and are attached to great names, almost invariably despise the doctrines so lucidly and ably brought forth by the humble farmer of Low Hampton. Can any good thing come out of Nazareth? Have any of the Pharisees believed on him? is the language of many; and it will continue so to be, till the Bridegroom makes his approach, and the door is shut. Meantime the cause is making progress, and I cannot but think that the Holy Ghost is producing the impression of the near advent of my Lord, so that that day shall not overtake them as a thief.

Yours, for the cause, D. C.  
Dated, City of Destruction, }  
in the last borders of Time. }



## THE HEAVENLY VISION.

I beheld, and lo! a great mul-ti-tude which no man could number:

I beheld, and lo! - - - a great, &c. Thousands of

Thousands of thousands, and ten times thousands, — thousands of thousands, and ten times thousands, — thousands of thousands, and ten times thousands,

Thousands of thousands, and ten times thousands, — thousands, &c. thousands of thousands, and ten times

thousands, and ten times thousands, thousands of thousands, and ten times thou - sands, thousands, &c. thousands, &c.

thousands, &c. thousands, &c. thousands of thousands, and ten times thousands of thousands

stood before, &c.

thousands stood be - fore the Lamb, and they had palms in their hands; and they cease not day nor night, saying, Ho - ly, Ho - ly,

ten times thousands stood before the Lamb, and they, &c.

stood be - fore the Lamb, &c.

ho - ly, ho - ly, ho - ly Lord God Al - mighty! Which was, and is, and is to come, Which was, and is, and is to come.



HEAVENLY VISION,—Continued.

And I heard a mighty an-gel fly - - - - - ing thro' the midst of heav'n, saying with a loud voice, Wo! wo! wo!

Wo, . . . . . be un-to the earth by reason of that trumpet which is yet to sound. And when the last trumpet sounded, the

great men and nobles, rich men and poor, bond and free, gathered themselves together, and cried to the rocks and mountains to fall upon them, and hide them

from the face of Him that sitteth on the throne. For the great day of his wrath has come, and who shall be able to stand, And who shall be able to stand?

The musical score is written for four staves (two treble and two bass clefs). It features a key signature of one sharp (F#) and a 3/2 time signature. The lyrics are interspersed between the musical staves. The score includes various musical notations such as notes, rests, and dynamic markings. The lyrics describe a prophetic vision of the end times, including the sounding of the trumpet and the gathering of the wicked.



## LIAR'S DEPARTMENT.

And all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.

From the **Hartford Times.**

**MILLERISM.**—A week or two since the followers of Miller held a camp meeting at Chicopee, Mass., for the purpose of making converts to the doctrine that the world is to come to an end next year. Some ten or twelve thousand people, it is said, attended the meeting. But it appears that the object of some of their leaders was to make money as well as converts. One *Himes* was there, a fellow who prints a paper in Boston, called "The Signs of the Times," together with various catch penny pamphlets. He had a table in a prominent place, was very busy peddling pamphlets, and successfully fingered the "shiners," when a couple of young men appeared on the ground with a quantity of pamphlets just from the press of Case, Tiffany & Co. of this city, purporting to be a refutation of Miller's doctrines. *Himes* thought this movement would injure his business, and accordingly went to the young men, told them he had hired the ground on which the meeting was held, forbid their selling such pernicious pamphlets as they were offering, plainly intimating that the right of dealing in wares on that ground was exclusively vested in his holy self! The young men turned up their noses at '*Himes*,' told him they should sell just as many pamphlets as they pleased, there being a demand for them. The money catcher, finding that he could not "head off" the young men by his commands, approached them in another way, for he was very fearful they would injure his business. He offered them the wholesale price for all they had on hand, which offer they readily accepted. He then took the pamphlets to his table, saying they would do as much good as his own, (meaning to his pocket probably,) and sold them at a profit of 33 per cent. Now this "*Himes*," and the company that foster him, must be very strongly impressed with the belief that the affairs of this world are to terminate next year. We presume, if he can get enough foolish men and women into his camp, to support his peddling operations, he will yet sell them maple nutmegs and beech-wood hams.

### Correction.

**DEAR BROTHER HIMES:**—In my letter of last June, published in the Signs of the Times, I stated as follows: "I have been disposing of them (the second advent books I carried out on my voyage) with the pamphlets, and Clue to the Time, unto all the inhabitants until I reached Faulkner's Island, in Long Island Sound; Here they were not able to buy; I made them a present, therefore, of the books, for I was determined the people should know about the Second Coming of Christ."

How the error in this extract happened I am utterly unable to say, but I wrote the letter in great haste, and late at night, and suppose the error happened by inadvertence. But I now wish to make a correction of the statement by giving what I intended to have written at the time. "I commenced the distribution of books in North Carolina, and continued to Faulkner's Island. Where they were not able to buy, I made them a present of the books, for I was determined the people should know about the

second coming of Christ." It is entirely erroneous, to say, that the people of Faulkner's Island were unable to buy, or that I gave them any books; what they had they bought, I had no intention of making such a statement as appears in the original letter in the Signs of the Times, and deeply regret the mistake.

JOSEPH HOWLAND.

New Bedford, Sept. 1842.

### Letter from T. M. Preble.

**BRO. HIMES:**—Last evening I closed a course of lectures in Prospect, delivered during the Conference in that place. And I feel the witness that there will be a goodly number, who attended that meeting, who will praise God in the New Jerusalem, that they ever heard the Midnight Cry. During the whole time, the meetings were well attended, and yesterday the Methodist House, at West Prospect, where the meetings were holden, was filled to overflowing. About 100, at the close of the afternoon lecture, yesterday, arose to express their full faith in Christ's coming at hand, and some 30 or 40 arose for the prayers of God's children, declaring their determination to seek the salvation of their souls without delay. Never witnessed more of God's power in any meeting. Praise God. Tomorrow morning I leave this place, on my way to attend the Conference at Atkinson, at the close of which you may hear from me again.

Yours, in the full faith of meeting Christ in 1843,

T. M. PREBLE.

Bangor, Sept. 19, 1842.

### The coming Glory.

**BRO. HIMES:**—If the following communication from a sister in Christ, is deemed worthy of publication in the "Signs of the Times," you are at liberty to insert it.

The subject of Christ's coming near at hand, is one in which I feel deeply interested. I believe he has come *once* as a "man of sorrows and acquainted with grief"—that he was persecuted and put to death—that he rose again and ascended into heaven to prepare mansions for those that love him—and that he will come again and receive his faithful followers to himself. And I rejoice that his coming is *near even at the door*—that *so soon* "to them that look for him till he appear the second time without sin unto salvation—that *so soon* the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. What a glorious anticipation! that soon, very soon, if faithful, we shall behold the King in his beauty—we shall come into possession of the promised inheritance of the saints, and dwell with Christ forever. Language fails to describe the exceeding glory connected with the coming of our blessed Savior. We may endeavor to portray in lively colors the glorious scene, and the events associated with it, but after all we can present but a faint idea of what the reality will be. To those that love the appearing of the Savior this subject is full of thrilling interest, and they rejoice that he "whom having not seen they love" will soon appear, and then they also shall appear with him in glory. Yes, we rejoice that our redemption is so near—we rejoice that *so soon* death is to lose its sting, and the grave its victory; for when our Savior comes death will be swallowed up in victory. It will have no more dominion over the people of God, for they will be immortal to die no more. Oh, ye saints of the

Most High, look up and lift up your heads, for your redemption draweth nigh. A few months more and you will see Jesus, and when you see him you will be like him for you, will see him as he is. Oh "ye afflicted, tossed with tempest, and not comforted, Jesus will soon come and relieve all your sorrows."

His own soft hand shall wipe the tears,  
From every weeping eye:  
And pains and groans, and griefs and fears  
And death itself shall die."

Yes, praise the Lord, my heart says, praise the Lord for such blessed promises. The Bridegroom is coming, he will soon be here and take his weary bride to dwell forever with him. I would that the cry might resound through the whole world. "The Bridegroom cometh, go ye out to meet him." I thank God for the spread of the Midnight Cry thus far, and that so many servants of the Lord are willing to go and proclaim it.

Fly, fly on wings of morning,  
Ye who the truth can tell;  
To sound the awful warning,  
And rescue souls from hell.

Yours, in hope of the resurrection and the speedy coming of our Lord. M. A. G.  
Portsmouth, Aug. 29.

### SECOND ADVENT CAMPMEETING,

AT EXETER, ME. SEPT. 28.

We are requested by a large committee, from Exeter and vicinity, to give notice that the General Meeting and Conference, at Exeter, Me., will be turned into a Campmeeting, to begin the 28th of September. The grove prepared for the meeting is on the farm of Mr. John Lethens, near Capt. Dole's farm, in the neighborhood of Kendrick's Mills.

The "Christian Herald," and "Morning Star," will please copy, by request of Committee.

### SECOND ADVENT CONFERENCE.

AT CORNVILLE, ME. OCT. 5. 1842.

There will be a Second Advent Conference at Cornville, Me. Providence permitting, to commence Oct. 5, at 1 o'clock, P. M. Those preachers that attend the other Conferences in this state will be expected to attend the above. HENRY FROST.

Cornville, Me. Sept. 7, 1842.

### Letters

Received up to Sept. 26. From P. M. Cape Natick, Me. Oakland, Ct. Oswego, Ind. Guilford, N.H. Barnstable, Mass. Wadley's Falls, N. H. Warrenville, Ill. Richmond, Me. Hanover, Mass. Preston, Ct. Marshfield, Mass. N. Danville, Vt. Barre, Vt. Low Hampton, N. Y. Berkshire, Vt. Gaysville, Vt. Glenville, N. Y. Sterling, Mass. Morgantown, Ind. Blacks, Me. Bridgton, Me. Spencer, Ind. Waterford, Mass. Kennebunk, Me. South Orrington, Me. Sandy Hill, New-York, Three Rivers, Mass. Troy, Vt. Jamestown, N. Y. Sandbornton, N. H. Hampden, Me.

From S. Stone, A. Flint, Wm. Brundage, R. Parker, L. Kelley, M. M. George, Geo. P. Towle, C. Low, S. Goodhue, Helen M. Preble, J. F. Halsey, Elihu Ellis, John S. White, L. C. Collins, D. Mason, Aurelia Wight, J. W. Atkins, J. F. Howe, J. Sawyer, H. C. Davis, J. F. Ruggles, A. Fox, T. M. Preble, G. S. Miles, Z. Parker, R. W. Phinney, J. Spaulding, P. T. Kenney, J. Andrews, A. G. Perkins, W. D. Tuller, J. Warner, C. Greene, L. D. Fleming, O. Squires, R. E. Ladd, Stephen Bush, A. Church.

### Books Sent.

One bundle to L. C. Collins, Hartford, Ct.  
One to Amos Fox, Stanstead, U. C.  
One to Miss G. S. Miles, Albany, N. Y.  
One to J. H. Lonsdale, Providence, R. I.  
One to Jacob Sawyer, Promfret Landing, Ct.  
One to Charles Dow, Whitby, U. C.



# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. IV.—No. 3.

Boston, Wednesday, October 5, 1842.

Whole No. 75.

## Review of Stuart's Hints on Prophecy.—No. III.

In our last we promised to examine the *proofs* advanced by Prof. Stuart, that the predictions in Daniel and Revelation were fulfilled in literal days. The first prophetic period he takes up is the *time, times, and a half time*; Dan. vii. 25; xii. 7. P. 83. This he admits to be three and an half years, or 1260 days. He says, "The first passage in Dan. vii. 25, is so clear as to leave no reasonable room for doubt. In verse 24, the rise of Antiochus Epiphanes is described; for the fourth beast in vii. 7, 8, 11, 19—26, as all must concede (?) is the divided Grecian dominion, which succeeded the reign of Alexander the Great. From this dynasty springs Antiochus, verse 24, who is most graphically described in verse 25, as one who shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hands until a time, times, and the dividing of time." P. 83. He then gives quotations from the history of Antiochus, as found in various authors, and which the reader will find principally in Litch's Review of Dowling.

That the fourth beast is the divided Grecian dominion, we have *no proof*, but his *bare assertion*, and that in opposition to the almost united opinions of all commentators from the apostles to the present time. In fact he has *not attempted* to show a single coincidence between this prediction and Antiochus' history, except the "given into his hand," and the time; and respecting that he says, on page 89, "that some 30 days more than exactly 3 1-2 prophetic years, were occupied by the disastrous occurrences under the reign of Antiochus." On the preceding page he also says, "The very manner of the expression indicates, of course, that it *was not the design* of the speaker or writer *to be exact* to a day or an hour. A little more or a little less than 3 1-2 years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is *not statistical exactness*, but a mere general characterizing of the period in question." We thus have his own admission that he can show no literal fulfilment in 1260 literal days, and as he has attempted to show no agreement, in the least particular, between the fourth beast and the divided state of the Grecian dominion, this period might be dismissed without further comment. We will, however, offer some evidence in proof that the fourth beast is the Roman kingdom.

In Daniel ii. Nebuchadnezzar's vision gives us a view of four great empires, which were to succeed each other, and which were to fill up the whole period of time, from that day, to the day when God will "set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The fourth of those kingdoms was to be strong as iron

and was finally to be divided, as represented by the ten toes; and the everlasting kingdom was to be set up while it was thus divided. History gives us a complete fulfilment of those four kingdoms—Babylon, Persia, Greece and Rome. And the fourth has been divided into ten kingdoms, corresponding with the ten toes; and is thus proved to be Rome. And the setting up of God's everlasting kingdom is the only point in the vision which is not fulfilled.

The seventh chapter of Daniel records a vision, in which four beasts correspond with the four parts in the image. The third beast which Prof. S. will not deny represented Grecia, was "like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads, and dominion was given to it." Its four heads perfectly correspond with the division of the Grecian kingdom into four parts, and therefore there is not the least excuse for supposing the fourth beast to represent that division. The angel expressly says, that "the fourth beast is the fourth kingdom," and that has been proved to be the Roman kingdom. Out of that, ten kings were to arise, and another was to arise after them who should subdue three of them, and into whose hands the saints of the Most High should be given, for 1260 days; and after the end of those days, he was to make war with the saints, and prevail against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom; and who are to "possess the kingdom forever, even forever and ever." Has it been shown that all this is applicable to Antiochus? Did he rise up after the division of the fourth kingdom into ten parts and subdue three of them? And did he continue till the Ancient of Days came, and the final judgment? It has not been attempted to be shown. On the other hand, history does show that the Roman empire was divided into ten parts, about A. D. 490—that the little horn, Papacy, afterwards did rise up, and did subdue three of those parts—that the saints of the Most High were given into its hands just 1260 years from A. D. 538 to 1798 and since that time it has not made war against them and prevailed against them; so that there is nothing wanting to complete the fulfilment of the vision, but the coming of the Ancient of Days with ten thousand of his saints. As, therefore, Prof. S. admits that it was not fulfilled in just 1260 literal days, and has not attempted to show a fulfilment of the particulars of this vision; and as it has been shown that the history of the Roman empire is a complete fulfilment of it, and that 1260 days were fulfilled in just 1260 years; it follows that the days are here used as a figure for years, and it also follows that nothing respecting Antiochus is here predicted.

Respecting Daniel xii. 7, he says, "We see, then, an entire coincidence of manner and matter between Dan. vii. 25; and xii. 7. The same time is designated by both in the same way, and the same person and same events are referred to in both." P. 87. As we have pro-

ved the former, however, to be Papacy, and the days years, it will be needless for us again to prove the same respecting this; for that will follow, according to his own admission. There is, however, additional evidence here to prove that Antiochus is not prophesied of. At the time the power spoken of, in the last part of the eleventh chapter of Daniel, shall come to his end, "shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Dan. xii. 1—3. As the prophecy which the angel began in the eleventh chapter reaches to the resurrection, to prove that it is not Antiochus who is described, as Prof. S. supposes, in Dan. xi. 21—45, it will only be necessary to show that Antiochus did not continue to that event; but died 164 years before the birth of our Savior, and therefore Dan. xii. 7, can have no reference to him, and can only allude to the Papal power. And now when God shall have completed the scattering, or as Prof. S. reads it, the *dashing in pieces* of the power of the holy people, all these things shall be accomplished; and these things must include the resurrection, and all things prophesied of by Daniel. Prof. S. says, P. 88, that he cannot here enter into the question (Why not? is there an insurmountable difficulty?) whether Dan. xii. 1—3 has reference to the final resurrection, or is to be interpreted so as to refer to the troubles which Jude experienced shortly before the great victory under Judas Maccabees, &c.; but that it undoubtedly refers to the prophecy which precedes and which has respect to Antiochus. He surely takes a very adroit method to escape from a difficulty, which no interpreter has been able to reconcile with his application of the subject.

The next periods which he takes up are the 1290 and 1335 days of Daniel xii. 11, 12. The angel having predicted a series of events which reached to the time when many that sleep in the dust of the earth shall awake, Daniel says, he "understood not," and inquires, "O my Lord, what shall be the end of these things?" And he said, "Go thy way, Daniel, for the words are closed up and sealed, till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the pious (wise) shall understand. And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days."

These periods he also applies to Antiochus,



and assumes that "the time of the end" is the end of Antiochus' persecutions; and as it is mere assumption, it will be only necessary for us to quote his own language to show that he cannot prove that the time was fulfilled in literal days. With regard to the commencement of the 1290 days, he says, Antiochus "took away the daily sacrifice, in the latter part of May B. C. 168. Profane history does not give us the day, but it designates the year and the season. As we have already seen about 3 1-2 years elapsed after the temple worship was broken up before Judas Maccabeus expurgated the temple and restored its rites." P. 89. Thus he acknowledges that he cannot give the day when this period commenced. With regard to its end, he says, "No doubt remains that his march from Antioch to Egypt for hostile purposes, was in the spring of the year, B. C. 168. He was delayed some time on his march by ambassadors from Egypt, who met him in Cacho Syria. Very naturally, therefore, we may conclude, that he arrived opposite Jerusalem in the latter part of May; and that there and then he commissioned Appollonius to rifle and profane the temple. The exact time from the period when this was done, down to the time of expurgation, seems to have been, and is designated as being 1290 days." P. 90. As he therefore fails to show either when the period to which he refers, commenced, or ended, only by supposition; it follows that the 1290 days is not proved to be fulfilled in literal days. On the contrary, history informs us that paganism had ceased in Rome in A. D. 508, and that from that time to the year 1793, when Papacy was overthrown and the saints were taken out of the hands of the Pope, at the end of the 1260 days, was just 1290 years—the commencement and end of which were marked by important events, which are perfectly reconcilable with prophecy. While, therefore, it cannot be shown to have been fulfilled in days, and is shown to have been fulfilled in years; it is good evidence that days are there used as a figure for years, and that Prof. S. has not proved his position.

He is no more fortunate in his 1335 days. He says, "Supposing then that Apollonius captured Jerusalem in the latter part of May, B. C. 168, the 1335 days would expire about the middle of Feb. B. C. 164." P. 91. He then gives the history of Antiochus to his overthrow; and adds, "By following the series of events it is very easy to see that his death took place some time in February B. C. 164. Assuming that the *terminus a quo* of the 1335 is the same as that of the 1290 days, it is plain that they terminate at the same period, when the death of Antiochus is said to have taken place. It was long before the commencement of Spring, that Antiochus passed the Euphrates and made his attack upon Elynas; so that no more probable time can be fixed upon for his death, than at the expiration of the 1335 days, i. e. Sometime in February B. C. 164. No wonder that the angel pronounced those of the pious and believing Jews to be blessed, who lived to see such a day of deliverance." P. 92. He thus acknowledges that he cannot find the probable time of the completion of those days, only by assuming the time of their commencement! Is such reasoning conclusive? Were the evidence of the Second Advent next year to rest upon such demonstration as that, it would be unworthy a moment's serious consideration. He has not shown that Daniel rose from the dead at the end of those days, or in

any sense stood in his lot differently from his rest, which preceded it. Neither has he explained how the wicked should not understand the death of Antiochus, as well as the pious; or why civil and religious freedom should not also be a blessing to them. As he has not shown a fulfilment of the context by history, nor that the days were fulfilled in literal days, it must follow that days are here used for years; and 1335 years from the taking away paganism in A. D. 508, will terminate in 1843; when, if this is correct reasoning, Daniel will stand in his lot. The 2300 days of Daniel we shall defer till our next. B.

### Genius of Christianity.

Brother A. G. Comings, of Salem, Mass., has been for some time past engaged in a review of Miller's theory. Such have been our engagements that we have had no time to notice him. But we are happy to avail ourselves of some light from the west on this subject. The following able review of Bro. C. is from "The Israelite," a most excellent paper which appears at present to be devoted to the Second Advent cause, in Jeffersonville, Ia. under the editorial supervision of Dr. Nathaniel Field.

### MILLER'S VIEWS REVIEWED.

BY A. G. COMINGS.

Bro. Comings, editor of the *Genius of Christianity*, is reviewing Mr. Miller's lectures on the Second Coming of the Lord. His essays have been republished in the *Christian Publisher*, and *Family Library*, without note or comment; from which we infer that the editors of those papers endorse the sentiments of the reviewer.

The dread of Millerism, and such like things, is as great a drawback with many of our brethren in their investigations of the prophecies concerning the millenium, as the dread of Campbellism has been to the sects in their study of the first principles of Christianity. It is a little like the Anti-slavery-phobia, which has driven the conductors of the reformation press to the defence of slavery. It is a horrid affair to be called a Millerite, or an Abolitionist in this mercenary-popularity-seeking age. Hence, to avoid those odious nicknames we must array ourselves in opposition to the truth! We must follow the example of Bro. Comings and call the views of Wm. Miller a new edition of Mormonism! Man is a strange being, a singular compound of envy, pride, and inconsistency.

Whether Bro. Comings' views be true or false, they have the merit of originality. He can claim them as his own; and however valuable they may be at present as a refuge from Millerism, it is not likely that in the age to come any one will claim the paternity of the discovery. The posthumous honors of the new theory of prophetic eras and dates, will, without a doubt, attach to the memory of its author.

But for the information of our readers we will give a synopsis of this new theory.

1st. He understands the saints of the Most High (Dan. vii.) to be the Jews!

2. Wearing out the saints of the Most High for a time, times, and the dividing of time, he understands to mean the persecution of the Jews by the Roman Catholics!

3. The kingdom mentioned in that chapter, and promised to those saints at the end of their persecutions by the little horn, he understands

will be given to the Jews FOREVER, EVEN FOREVER AND EVER!!

4. The cleansing of the sanctuary, is the rebuilding the old sanctuary which was destroyed by Titus!

5. The two witnesses mentioned in Rev. xi. he understands to be the Jewish nation, and Christian Church, instead of the Old and New Testaments.

6. The court which is without the temple, (Rev. xi. 2.) which John was told not to measure, and which was given into the hands of the Gentiles, to be trodden under foot forty-two months, he understands literally.

7. The woman in the wilderness (Rev. xii. 6.) he considers the Jewish nation!

These are the capital positions assumed by Bro. C., on which he must indulge us in a few remarks.

1. The saints of the Most High he says are the Jews, and the little horn the Papal power. According to his views whenever the saints are out of the hands of the little horn they shall possess the kingdom.

Now waiving the question whether the Jews are the saints in the sense of the prophecy, and whether they were worn out in the manner or for the time predicted, we ask, are they not now out of the hands of the little horn? No one, we presume, will deny that they are. Why then do they not possess the kingdom? Where is the judgment that was to be given to them, according to Bro. C.? The Jews have not been in the hands of the Papal power in any part of Europe, for the last 40 years, to say the least of it. Here, then, is a serious difficulty with this new theory.

But the kingdom which the Saviour is to give his saints is the kingdom which he is to set up, when he shall come in the clouds of heaven—Dan. vii. 13, 14. "I saw in the night-visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This is the kingdom which is promised to the saints, and which it is said they shall possess *forever even forever and ever*. It is the same kingdom spoken of in Rev. xi. 15, which is to supercede all the kingdoms of this world, and in which Christ is to reign forever and ever.

But according to Bro. Comings, this kingdom with all its glory and felicity, is to be given to the infidel Jews!!

2. "Wearing out the saints for 1260 years." If this means the Jews, they have been persecuted twice that length of time. From the days of Esarhaddon, king of Babylon, B. C. 677, they have been an enslaved and persecuted people. The Babylonians bore rule over them 140 years. Medes and Persians 205, the Grecians 174, and the Romans before the rise of Papacy 696 years, and since that time, Mahomedan and Catholic governments have continued to oppress them. The Saviour declared in the 21st of Luke that from the time Jerusalem should be destroyed until his second coming, they (the Jews,) should fall by the edge of the sword, and should be led away captive into all nations, and Jerusalem should be trodden down of the Gentiles until the time of the Gentiles be fulfilled. This fact shows that they have been in the hands of all the horns of



all the beasts that ever filled the earth with tyranny and bloodshed.

On his fourth position we would remark that the cleansing of the sanctuary must necessarily mean the purification of one that exists. Daniel declared that the city and sanctuary (Jerusalem and the temple) should be destroyed, soon after the cutting off of the Messiah, which we know was accomplished. Therefore, as that sanctuary has no existence it cannot be cleansed. It is possible to rebuild it, but there is no promise that such an event will ever take place.

5. The two witnesses—the Jewish Nation and the Christian Church. These two witnesses were to prophecy clothed in sackcloth one thousand two hundred and threescore days, (Rev. xi. 2.) To prophecy in the sense of the text, is to teach. Now what did the Jewish nation teach during this period? That Jesus of Nazareth is not the Christ! That his disciples came by night and stole him away! Important prophecy truly!

But these two witnesses are called the two olive trees, and the two candlesticks standing before the God of the whole earth. "And if any man will hurt them fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in like manner be killed. These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill."

On this description of the two witnesses, it is needless to comment. Any one can see that the description does not suit either the Jewish Nation or Christian Church. It is not until after they have finished their testimony that they are to be hurt or killed by the beast. But Bro. C. assumes that the Jews, the saints, were worn out from the rise of the little horn. Here then, he and the prophet are at issue. Brother C. says:

"Moses said to the children of Israel, 'When thou shalt beget children and children's children, and shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God to provoke him to anger; I call heaven and earth to witness against you, this day, that ye shall soon UTTERLY PERISH from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.'

It is perfectly plain that the Jews received the fulness of this cup of divine indignation, when Syria and Palestine fell into the hands of the Saracens. Before, they had lingered, sad at the thought of bidding a last farewell to the land of their fathers. But when the invader triumphed, who had ordered that their skulls should be cleft assunder unless they turned Mahomedans, they then 'utterly perished from off the land.'

This was consummated, when Jerusalem was taken by the Saracens, A. D. 637.

I think that every individual must perceive that such a command from the Mahomedan leader must necessarily have driven the Jews from Syria, Persia, &c. If so, they must have been driven into those nations which were under the direct influence of the Papal assumption, or into the uncultivated wilds of the earth.

They were, at any rate, then driven into the hands of the Roman powers, to be persecuted by them, or driven before them into distant lands."

One of these witnesses, then, from his own showing, has been badly hurt and cruelly persecuted from the moment they began to prophesy! But finally these witnesses were to be killed, and their dead bodies were to lie three days and an half in the streets of the great city; that is to say, the Jewish Nation and Christian Church, were to be killed and lie dead 3 years and an half in the Papal city! Will Bro. C. tell us when this occurred?

6. The outer court of the temple which John was told not to measure, and which was given into the hands of the Gentiles to be trodden under foot 42 months—he understands of the literal temple! According to this, then, the temple is standing, and it is just as it always was except the outer court is profaned by the Gentiles!

Such are the absurdities into which the pride of opinion will sometimes drive intelligent men.

7. The woman in the wilderness—the Jewish Nation. It is said of the woman that God prepared a place for her in the wilderness and fed her there a thousand two hundred and three score days. On what kind of food was she fed? If she be the Jewish Nation, as Bro. C. affirms, she has been fed on persecution. But we will let him speak for himself.

"When the successor of Mahommed, in A. D. 632, was planning the conquest of Syria, he gave the following instruction to the chiefs of the army that he was about to send into Syria. 'Remember,' said he, 'that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make a covenant or article, stand to it, and be as good as your word. As you go on you will find some religious persons who live retired in monasteries, [Catholics] and propose to worship God that way; let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, (Jews) who have shaven crowns; be sure you cleave their skulls, and give them no quarters, till they either turn Mahomedans or pay tribute."

Delicious food to have one's skull split open with a Turkish cimeter!!!

### Letter from Thomas R. Childs.

DEAR BR. HIMES.—There are a number of considerations which I might offer, as motives which induce me to send you these lines. It may be gratifying to you and to those dear brethren, who firmly believe that Jesus Christ the Son of the living God, has about completed His meditorial work, and is about to take to himself "His great power and reign King of nations, as He now reigns King of saints,"—to learn that any are under deep conviction, if not heartily converted to the belief. I have been under solemn impressions upon this soul thrilling subject for about three years, and as yet quite young, and have not been preaching but

about four years. The question has frequently been put to me, "Are you one of Miller's converts," &c. My uniform answer has been no! I never saw either Miller or his book, and know nothing about him. "Then why do you say so much about the judgment and Christ's second coming, and advocate it as near at hand?" Well, my dear brother, these questions would almost extort from me my views upon the subject, and yet I would suppress my rising emotions of duty. I have preached above thirty times upon the subject of the Judgment, Christ's coming, the manner, consequence, &c., but until this summer, I have said but little about the time.

O, my brother, if you knew my anxieties upon this subject, you would not wonder I feel anxious to disclose my feelings. When I have tried sincerely to lay before the people of my charge this all important truth, some for a few days would seem to believe, while others, (even professors with sinners) would mock, and make light of it. I have sometimes been almost discouraged, yet I cannot give up God's cause and deny His truth; and in almost every sermon for months past have alluded directly to this subject. I cannot say I believe it beyond a doubt, yet it is my settled opinion that Jesus will soon come and take home his faithful children.

I am about to remove into the far west, into the south west corner of the state of Ohio. We expect to set out next week; and as we are going by private conveyance, I am determined, by the grace of God, to sound the midnight cry through the country, and do my utmost to wake up the spirit of examination upon this interesting point. I intend also to exert my influence in favor of the "Signs of the Times," and send you as many subscribers as I can procure. I feel desirous to have the paper circulated and read, and I think you can have no objection to my taking this course. I wish you to send the Signs of the Times to Troy, Miami Co. Ohio, after the twelfth of this month.

May God bless you, my dear brother, and may your valuable paper find favor in the sight of the people, and may the principles it holds forth spread like holy leaven, even so rapidly that it might be properly compared to lightning which "coming out of the East, and shineth unto the west, even so shall the coming of the Son of Man be." Amen, even so, come Lord Jesus.

Your brother in hope of Christ's speedy return,

Cherry Valley, N. Y. Sept. 7. 1842.

### Fulness of the Gentiles.—All Israel Saved.

MESSRS. EDITORS:—Much is said at the present time about the return of the Jews to their own land. This doctrine was once taken for granted; but of late it has been called in question. Since, about the time that Prof. Stuart preached the ordination sermon of Mr. Schaffler, a Missionary to the Jews in the East, many, with himself, have called this doctrine in question. He was the first, to the writer's knowledge, of his own denomination, who thus publicly took the negative of this question. And had his name been Miller, and he belonged to Low Hampton, New York, instead of Stuart the learned Hebraist of Andover, Mass., he would have been ranked as a heretic. But as it is, it all passed off very well, and he was respected for his opinion, though



it was new to very many, and opposed to that of the church generally.

But to me there is one passage, at least, which ought to set that doctrine forever at rest. It is the word of our Saviour found in Luke xxi. 24-27. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The length of time set for the treading down of Jerusalem, is defined by our Savior to be until the times of the Gentiles be fulfilled. But what does this mean? Paul defines Rom. xi. 25, "For I would not brethren that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Christ says in Luke, that 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.' Paul says blindness is in part, or partly, happened to Israel, until the fulness of the Gentiles be come in. No doubt but that both Christ and Paul meant to teach one and the same great truth; viz: That old Jerusalem never would be built again, and that the Jews, the literal seed of Abraham, as such, were forever cut off from being again the people of God. The times of the Gentiles undoubtedly mean the times during which the Gentiles should have the gospel. This is too plain to require proof. And if Jerusalem is to be trodden down during this period, and blindness is partly happened to them during the same length of time, when are the events so confidently looked for by some to take place? Surely they cannot take place till Christ comes to judgment; for their view of the Millennium is nothing more or less than a dispensation of the gospel, though they believe that it will be far more generally published and embraced than at present. This is the view of the Millennium expected, as defined by an agent of the American Board, who lately visited the place where the writer of this resides.

Suppose now that Christ or Paul had said, that a certain event should not take place until the fulness of the sea be come in: the person who said it, sitting by the sea shore at the time that the flood tide begins to set in, should we not understand him to mean that the event could not happen until the sea had arrived to its utmost height? Or suppose that one of these individuals, in spring time, had said that a certain event could not happen until the harvest be fulfilled, or be come in; should we not understand him to mean that the event would not take place until the fruits of the earth had been entirely gathered? And now how shall we understand the Savior and chiefest apostle, when they say, the one, That Jerusalem shall not be built until the times of the Gentiles be fulfilled; and the other, That blindness in part hath happened to Israel until the fulness of the Gentiles be come in? Must we not understand them to mean that these things cannot take place so long as the Gentiles have the gospel, even until the last elect soul shall have been gathered in, and Christ come to judgment? "But," it may be asked, "will not the Jews be gathered in, and Jerusalem be built again after this prediction shall have taken place? after the fulness of the Gentiles be come in? After? When? Are the Jews to remain here and possess this world after all believers in Christ Jesus shall have come in? Or are they to go back to old Jerusalem and live there as the people of God, while all the rest of the

world shall have apostatized from him? Is this Scripture? If it is in your Bible, it is not found in mine. As I understand the subject, just as winter succeeds the harvest, so does the judgment, the time that the Gentiles have the gospel—or when the fulness of them shall have come in. And I find the argument settled by our Saviour himself. In the text, I find my opinion nailed down and clenched by the Great Teacher of Truth himself. Having stated that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled; he says, what? that the belief which many have respecting the Jews shall take place? No; but something very different; hear him. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. **AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY.** In the parallel passage in Mark, it is added, And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of heaven. If this does not mean Christ's coming to the harvest of this world—to gather the wheat into the garner—his saints to heaven—I look in vain for that event in the Word of God. But Christ, in Luke, teaches the same thing when he says, chapter xxi. 28, When ye see these things, that is, the signs of which he had just spoken, BEGIN to come to pass, then LOOK UP, and lift up your heads; for your REDEMPTION draweth nigh. All the redemption I know of, promised for the saints, is that which they will experience when Christ comes to give them victory over sin, death and the grave. There is, to be sure, the great work of redemption which Christ accomplished for the whole human family, but this is a distinct thing from that. This is deliverance from the grave and every spiritual foe, when Christ comes to judgment.

And now between the fulness of the Gentiles and the coming of Christ, where is the promise to the Jew? What time is there allotted for those wonderful events to transpire which many have predicted concerning the Jewish nation? Paul says, that blindness is in part, or partly happened until the fulness of the Gentiles be come in. Christ says, Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And then shall they see the Son of man coming in a cloud, &c. Then redemption is promised to the saints: or as Paul immediately adds, All Israel (spiritual, for such are the seed of Abraham) SHALL BE SAVED:—shall inherit, of course, everlasting life.

But, perhaps it will be asked, "Do you cut the Jew off from all hope?" By no means: he has the same right to the tree of life that the Gentile has. The way of life and salvation is now as much open to him as it is to the Gentile. All may come, that will. Paul did not cut the Jews off from all hope. In Rom. xi. 1, he asks, Hath God cast away his people? God forbid. For I am also an Israelite of the seed of Abraham, and of the tribe of Benjamin. And he does not say that blindness is wholly, but in part, or partly happened to Israel. He merely states a fact respecting them, that blindness is partly happened to them. But he leaves the way open for them to be saved, if they will. And it is an important, and ever-to-be-remem-

bered fact, that some of the Jews, in every age of the christian church, have been believers in Christ, and have professed his religion to the world. And this, no doubt, will continue to be the case until the end shall occur. And it is a glorious fact, that multitudes of Jews, on the continent of Europe, have, within the twenty years last past, forsaken Judaism and embraced Christianity. And Christ, we trust, has many more of Jews as well as Gentiles, whom he designs to call. D. C.

Boothbay, Me. Sept. 1842.

## THE SIGNS OF THE TIMES.

BOSTON, OCTOBER 5, 1842.

**"Made Friends."** "AND THE SAME DAY PILATE AND HEROD WERE MADE FRIENDS TOGETHER, FOR THEY WERE ENEMIES BEFORE."

The appropriateness of this text was never more apparent, than in the present efforts of the community to overthrow the doctrine of the Second Advent in 1843. Orthodox and Heterodox, Universalists and Calvinists, Unitarians and Infidels, Methodists and Baptists, Drunkards, Swearers and Gamblers, of every grade, are all "hail fellows well met," if they can only overthrow "Miller" and "Millerism." We have been most strikingly reminded of the text at the head of this article, by the recent efforts of Mr. Skinner, of this city, in North Malden. Bro. R. Thayer had given a part of a course of lectures on the Second Advent in the Protestant Methodist Meeting House in Malden; and Mr. Skinner's services, as a well known champion of the doctrine of peace and safety, and especially as an *overthrower of Miller*, were obtained to put down and *explode* the system. His great object was, with Prof. Stuart, to show the 2300 days to mean literal days, and that they were fulfilled in the history of Antiochus.

Professor Stuart's Book was largely quoted from to establish this point. It is thus that Universalists can join hands with the Orthodox, and work most harmoniously when the Second Advent is to be disproved. The same thing is observable throughout the ranks of our opposers. No matter what their views and arguments have been; since the Prof. has pitched the tune, they all chime in; and most harmoniously do they sing of Antiochus Epiphanes, the wonderful hero of prophecy!!

Papers of all sects puff and laud the Prof.'s book to the skies. Mr. Fulsom, a Unitarian, comes out and he shares the same honor. There is not a Universalist or a drunkard to be found, but what are most heartily grateful for both the works. But where are the sinners who are turned from their wickedness by either? Alas, they cannot be found! The hands of the wicked are strengthened by the course they take, that they turn not from their wicked ways. How long will it be, ere Christians and Christian Ministers, will open their eyes and see on whose side they are laboring, and who is pleased with these puny efforts to stop the progress of the midnight cry? O that we had a voice that could reach their sensibilities, and cause them to pause and consider. Will they longer be "made friends" with the Devil?

**Why do They not Know.**—A correspondent in Nova Scotia wishes to know why the learned and good men and ministers, do not believe in the second advent near, if it is so? We answer



if they are really good, it is because they are yet asleep to the subject, and need awakening.

But the reason why many learned and great men do not see, is the same as that which prevented the old Pharisees in Christ's day from understanding the prophecies relative to Christ's first advent. They are blind leaders of the blind, and both will fall into the ditch. How can they believe who receive honor of one of another, and seek not the honor which cometh from God only. It is time the people should look for themselves to this matter.

**St. Albans, Vt.**—We learn by a letter from a friend, that brother Columbus Green has recently delivered a course of lectures at St. Albans, with very great acceptance and profit. We are happy to hear of his success.

**NOTICE TO THOSE WHO WISH FOR LECTURES.** Brother Samuel S. Snow, of Pomfret, Ct. has devoted himself to lecture on the Second Advent, and will go wherever the door opens and give the Midnight Cry. He will expect his necessary expenses met. Letters addressed to him, Pomfret, Ct. will be duly attended to.

### Letter from David Sessions on Rev. 17th Chapter.

DEAR BROTHER HIMES:—I avail myself of this opportunity of writing a few lines to you on the subject you advocate, and in which I feel a deep and abiding interest. The subject you are called to advocate is not one of ordinary moment; if it is true, it is tremendously true, and must affect every individual for weal or woe, of the human family: such being the case, it demands our sober serious and candid investigation. The Bible being, in many of its passages, confessedly obscure and difficult to be understood, and giving rise to different interpretations and opinions respecting it, should place all on their guard that they be not deceived, but should lead men in their investigations on a subject of so much importance to the throne of grace, and call loudly to heaven for its blessing that they may be led and guided into all truth. In examining the subject, I have felt in some measure its vast importance, and have examined the subject with candor and deliberation. I have endeavored to weigh well all the arguments both pro and con upon the subject, and the result has been a firm conviction that it rests upon truth as firm as the pillars of heaven. Therefore feeling in some measure the unspeakable importance of these truths to mankind, I must exhort you as a friend and a brother to be firm in the cause, and warn, entreat and exhort men to flee from the wrath to come. You have already met and will continue to meet great opposition, you will have much to try your faith and firmness, you will be scoffed at and opposed, ridiculed and contemned by an ungodly generation; you will be persecuted and smitten by your fellow servants, in short you must expect all that the concentrated malice of satan can invent in this his last great effort to deceive the world; but we have to thank God that your labors have not been in vain in the Lord, that there has been and will continue to be gathered some precious souls to the heavenly kingdom.

I thank God that you and Mr. Litch were permitted to come to this place the last winter; I think your labors were not in vain; there are some firm believers in this place who, like Simeon of old, are waiting for the consolations of Israel; but I regret to say it, there is a wavering in some, the great efforts now every where made against this doctrine, will no doubt destroy the faith of many, for deceived the world must and will be; and those who are now crying peace and safety, saying the Lord delayeth his coming, and prophesying that this world is to enjoy a long time of peace and happiness, when sin and iniquity shall be done away, against the whole declaration of the word of God; and thereby deceiving the world, must have a fearful account to render in the day of judgment for thus deceiving the world;

for the word of God declares plainly that the wheat and tares shall grow together till the harvest, which is the end of the world; and has farther declared by the mouth of the apostle Barnabas and the apostle Paul, both reiterating the same sentiment, that the period of this earth's existence is limited to 6000 years, at the end of which Christ shall come and abolish the season of that wicked one, and shall gloriously rest in the seventh day with all his saints, which is the great Sabbath of rest that remains to the people of God, which is of one thousand years duration, in which they shall be kings and priests and reign with Christ a thousand years. I am surprised, in the face of so many plain declarations in the word of God, that any should be deceived and believe fables and theories which have no foundation in the word of God; but so it is, for the Scriptures must be fulfilled, for as a snare shall it come on all those that dwell on the face of the earth. There are several passages of Scripture which I should like to write you upon, in which my views differ from most people; but for want of room, I must confine my remarks to one or two. The one I shall select is the 17th of Revelations.

This chapter is evidently an explanation of the beast of seven heads and ten horns. The person commissioned by God to explain this to John, is one of the seven angels which had the last plagues; he commences by saying, I will show thee the judgment of the great harlot that sitteth upon many waters. By this expression we are brought to 1798, when his dominion was taken away. The judgment shall sit and shall take away his dominion, Dan. vii. 26. The angel reviews in the first place the sects of the beast previous to 1798, as a sort of preliminary by way of introducing his subject. I shall not notice the first seven verses, but commence with the 8th, which brings us to the time at which the angel alludes to the judgment. The beast that thou sawest was and is not: his dominion is taken away but he shall ascend again out of the bottomless pit and go into perdition, and they shall wonder when they behold the beast that was and is not and yet shall be. The seven heads are seven mountains or kingdoms on which the woman sitteth, and there are seven kings, five are fallen; that is, when the angel is showing John the judgment, the sixth existed at the time he was showing the judgment, the seventh had not then come. Between the fall of the beast and his ascent out of the bottomless pit, when he is to constitute the eighth and last head, from which he is to go into perdition, the seventh is to rise; the seventh head I conceive to be Napoleon Buonaparte, who was crowned king of Italy and continued a short space. The beast, came up after him, and is the eighth head and king, and is also one of the previous seven; for before his fall he had been one of the seven heads. The beast after his ascent, is to receive authority as king, which he now exercises over Italy. And the ten horns were to receive authority as kings, at the same time with the beast, which is one hour from the fall of Buonaparte to the end.

The ten horns received their kingdom after the fall of Buonaparte and the beast with them which he is to receive till the end, and then go into perdition. The length of time is limited to one hour, a short period, which must be nearly expired.

I hope you will examine the hints I have thrown out upon this chapter; I think you will find them correct. Yours, with respect.

Pomfret, Ct. Aug. 29, 1842.

### Letter from the West.

DEAR BROTHER HIMES:—Though a stranger to you and your fellow laborers, in that part of the Lord's vineyard which you are endeavoring to cultivate, I am not an uninterested witness of your toil. Through the medium of the Signs of the Times, and your other publications, I, with many of my brethren of various denominations, have had our eyes opened to the glorious fact, that the near approach of our Lord's second coming may be in truth expected, an event, than which no other is so calculated to inspire in the Christians heart a joy that has no bounds.

In order that you may know who is addressing

you, I will say that I am a Methodist Local Preacher, and that in connection with some three or four others in this part of the world, I am endeavoring to give the midnight cry. I need not attempt to describe the difficulties with which we have had to contend, from the commencement of our attempts, to investigate this subject, they are similar to those which you have been, and are still contending with, both from the Church and the world, while the wicked scoff, very many good but mistaken men oppose that which they are not acquainted with, and which some of strong prejudice are resolved not to investigate.

There is one thing which I wish to lay before your readers, which I do not remember to have seen published, and I will leave you to decide whether it has or not, at least I have not met with it in any of your publications as I have used it. What I refer to is the fulfillment of the times of the Gentiles mentioned in Luke's Gospel, xxi. 24. I believe that the meaning of that passage depends upon the definition of the two words, times, and fulfilled. The whole verse reads as follows, "and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled;" to be short, I understand by this language of our Savior, that when Jerusalem ceases to be trodden down of the Gentiles, then the times of the Gentiles are fulfilled. What does he mean by "the times of the Gentiles?" does he mean the period of time in which the Gentiles will have the gospel. The Jews have had their day, their exclusive privileges, but the partition wall is broken down, the Gentiles are admitted to equal privileges; these then I understand to be the times of Gentile privileges, not however to the exclusion of believing Jews. But the word fulfilled sometimes means in the scriptures to illustrate, to prove true, as for instance, "and the scripture was fulfilled which saith Abraham believed God, and it was imputed to him for righteousness;" that is, this scripture was illustrated or proved true when he offered up his son Isaac. But again, it means to finish, to accomplish, to complete, to bring to a close, or to terminate, which every Bible reader may see abundantly illustrated in the New Testament; and this is the meaning of the word in the original Greek, as may be seen by a reference to this passage in the Greek Testament. Dr. A. Clarke thinks the whole passage refers to the time when the whole Gentile world shall receive the gospel; and our Lord says, "then shall the end come." But it is a well known fact, that the Baron Rothschild; the wealthy Jew, holds a Mortgage on the land of Palestine, from under the hand of the Sultan of Constantinople, it is also well known that this Mortgage must certainly be forfeited by the Sultan whose power is broken, and who is sustained upon his Throne by the power of Christian Princes, and that these powers which constitute the Holy Alliance are themselves indebted to the Rothschild: and will therefore feel themselves bound, when the time expires, to see the forfeiture executed; what then, why Jerusalem will fall into the hands of the Jews, and will no longer be trodden down of the Gentiles; and just as these things occur, the times of the Gentiles will be fulfilled or accomplished. Now let the world take warning; no: long since, when preaching on this subject, I made use of the above argument to prove the near approach of Christ's second coming, when a man in the congregation, who is not friendly to this doctrine, spoke out and said, "next summer the Mortgage expires;" well let it be so; by the grace of God I will be ready. The enemies of all righteousness in this part of the world are engaged, retailing all manner of falsehoods concerning this matter, but whenever they meet us on fair ground, they are always repulsed; and we have no fears from fair investigation. We lately held a two days meeting in this vicinity, on which occasion the doctrines which distinguish us from modern Millenists were freely preached and defended. The principal instrument on that occasion for promulgating the word was Br. John Crouch, who has been preaching it for years without knowing that any other individual in the world believed as he did. On the 22d of this month, we shall commence to hold a



second advent Conference in the town of Liberty, in this County, in which our brethren from a distance are expected to join, we believe that the truth will spread and prevail, and that it will still be the means of bringing souls to God. I feel that since I commenced reading your works I have been greatly stimulated in doing and getting good, and I know others who give the same testimony. I remain yours in the hope of the Gospel.

ALBERT G. PERKINS.

Brownsville, Union Co. Ind. Sept. 13th. 1842.

### Castine Tent meeting.

DEAR BROTHER HIMES:—Perhaps we ought to record among the signs of the times, that our Castine Campmeeting was successful in giving a new impetus to the power and triumphs of the Midnight Cry in Maine. There were quite a number of Ministers and efficient Laymen of various denominations from different parts of the State present whose faith became confirmed in the coming of Christ in '43, and have gone out with a determination to do what they can to arouse a slumbering Church, and world to prepare for the great event. We had a revival during our meeting, many were awakened, a number born of the Spirit, and tokens of the divine blessing were so manifest and undoubted, that, apparently, all serious people were convinced that God was with us. We anticipate much good as the ultimate result of our meeting. While our Campmeeting was in progress, our Methodist brethren had one about seventeen miles above us in Bucksport. But the authorities of the meeting would not let brother Cox warn the people as he felt he must, if he warned them at all. So he concluded he would wipe the dust from his feet as a witness against them, and leave.—When it was noised about in the Camp a number of the Tent companies said they would strike their Tents and leave too. So brother Cox was forced to stay to keep things quiet. The people generally were anxious to hear him, and the course the Presiding Elders took with him has increased that anxiety very much. Yours, &c.

J. W. ATKINS.

### Letter from Joel Spaulding.

DEAR BROTHER HIMES,—Having taken another tour to the northern section of this State, it may be gratifying to the readers of your paper, to hear of the blessing that has attended. I left Aug. 13th. and gave four lectures at West's Mills, Industry, to an attentive congregation—then one lecture in the centre Meetinghouse: some ten arose for prayers at the close. Could I have tarried, I verily believe we should have seen the conversion of souls. Then passed on to Dead River, where on my former visit some one hundred arose for prayers, and seventeen had obtained an evidence of sins forgiven. When I arrived I found some five had been baptized by brother Perham, and fifteen by brother Gray. I was with them a week. Brother G. baptized two more, and the writer sixteen: making forty in all since I first lectured with them in June. While with them eleven gave evidence of regeneration, and some forty were still anxious. I next gave four lectures in Concord: four preachers were present. Good attention was given, but nothing special witnessed. I then passed up the Kennebec to No. 1, on Pleasant Ridge, to attend my appointment. There was no church in the place; but some ten believers there, who were endeavoring to live. In eight days, I gave ten lectures. Some eight backsliders were reclaimed, and eleven

gave evidence of regeneration. Some thirty more requested prayers. In one family of eleven, all bowed the suppliant knee with me around the domestic altar, all in tears anxiously seeking for pardon. The parents each expressed prayer: some of them rejoiced before I left. They were anxious I should return and baptize them. I returned home Sept. 9th, having been absent four weeks. Last Sabbath I administered the ordinance of baptism in this town; making thirty eight, whom I have baptized this season.

The roads in the wilderness to Dead River and on the Kennebec, were the worst I ever saw. Having to journey on this tour on horseback some seventy miles, where I could not go with my carriage, my labors became too much for my very feeble constitution, and I have since been almost confined. But I regret not that I have thus toiled to let the wilderness resound with the "Midnight cry," and glory to God forever, for the blessing that has attended.

When the angels shall be sent forth to gather the elect, those dear lambs in the wilderness will not be forgotten. We are in hopes of meeting next year, to part no more; then to have golden streets.

Having rested a week, I am much revived. I expect to leave the 20th inst. to attend Anson Conference; from thence to Dead River, and then to Cornville. From your brother in that blessed hope, and the glorious appearing, &c.

JOEL SPAULDING.

Belgrade, Me. Sept. 17th, 1842.

### Bible Chronology.

BRO. HIMES:—Hitherto I have been merely a reader of your paper, feeling altogether incompetent to instruct others in a subject of such a character, and of which I know so little myself. But in your paper of Aug. 3d there was a communication, headed "The sign of the prophet Jonas," and signed B, which interested me very much, and which led me to think that there might be more Chronology in the Bible than we perhaps were aware of. Several places occurred to my mind, as worthy of examination, and I resolved that I would try, if possible, to find some further clue to this part of the subject, so interestingly dear to all believers. The first prophetic period to which I turn my attention was the 120 years given to Noah, in which he was to prepare the ark, and preach repentance to the old world. The prophesy, as it stands in our common version, reads thus, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. vi. 3. This passage is said to bear a more correct rendering thus,—"And Jehovah said, my spirit shall never pronounce judgment on man unwarned. They are but flesh. Their days therefore shall be an hundred and twenty years."—(Habershon's Guide to study of prophesy.) With this definite period I compared the declaration of Moses to the children of Israel, Deut. xxxi. 2. "And he said unto them, I am an hundred and twenty years old *this day*; I can no more go out and come in." Here is the same number of years, viz. one hundred and twenty. Now there was something which compared in these two characters. Noah acted the part of a mediator to the old world; 2 Peter ii. 5. So did Moses to the Israelites. Noah, at the expiration of the one hundred and twenty years, was taken from them and shut up in the ark, when their destruction followed. So when the Lord

took Moses from the children of Israel, at the expiration of one hundred and twenty years, the destruction of their enemies, *under Joshua*, immediately followed. We come now to the question, was there intended to be anything of a prophetic character in this one hundred and twenty years? Our Savior says, Luke xix. 26. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Again the apostle Peter (1 Peter iii. 19—21,) calls the gospel dispensation "*a like figure*" to this antediluvian period, "*while the ark was preparing*;" and as the few who were then saved were preserved in the ark; so now, all who will be sheltered from the coming wrath are those who, with faith in Christ's resurrection, are baptized into him or into his name. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." And, as the period of time while the ark was building was a limited season of probation; so also is the present dispensation a limited time, in which Christ, the great Mediator, is preparing a place of safety for his chosen people. Presently he will say, in the language of the prophet—"Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thy thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall also disclose her blood, and shall no more cover her slain." Surely here is a resurrection, if the earth shall not cover the slain? But it is time to consider the main point, viz. what instruction is to be derived by us from the one hundred and twenty years of Noah and Moses? There are three different periods in the Bible under the name of years. One is the common year, another the prophetic, and the third the Sabbatical year. This last was to be calculated once every fifty common years. See Levit. xxv. 8—11. Now if we reckon one hundred and twenty Sabbatical periods we have the result of 120 by 50, a product of just 6000. At the end of six thousand years we may expect to hear the great Mediator say, as did Moses, I can no more go out and come in as a mediator. Then will the trumpet of the jubilee be sounded, and liberty will be proclaimed throughout the land (earth) to all the lawful inhabitants thereof. "Blessed are the meek, for they shall inherit the earth."—"Blessed are the pure in heart, for they shall see God." Yours respectfully,

THOMAS HUNTINGTON.

Brooklyn, Ct. Sept. 1, 1842.

### Popish Miracles.

There is no more certain proof of the rapid progress that Popery is making in these countries, than the unblushing effrontery with which its advocates seek to palm their pretended miracles upon the credulity of the public. The Popish papers have been lately full of the miraculous conversion of a certain Alphonso Ratisbonne at Rome. It seems that this Ratisbonne was a Jew. In the course of his travels he visited Rome, and called upon a Monsieur de Bussiere, who immediately conceived a most vehement desire for his conversion. After various conversations in which he in vain endeavored to combat his prejudices, he prevailed on him, at length, to accept one of the Paris "miraculous medals," (a description of which will be found in our report of Mr. Brewer's lecture, No. 8, p. 64,) which he suspended round his neck. The effect of this was most surprising, for he was haunted day and night by the vision of the figure repre-



seated on the medal. Still continuing obdurate, his friend brought him into one of the churches and then left him, upon some pretence or other. During his absence, it appears, a wonderful light shone round about him, and the Virgin Mary appeared to him, "precisely as she is represented on the medal; making a sign to him, to kneel down; and though uttering no sound, yet seeming to say," "It is well." Upon M. De Busseir's return, this interesting young gentleman, "no longer a Jew, was found upon his knees, his hands joined together in the attitude of fervent supplication, his face bathed with tears." The Editor of the *Tablet*, from which we quote, adds with most amusing simplicity, "*It was all over.* He was from that instant a child of the Catholic Church." After this who would not become a papist? Who could possibly find in his heart to resist such an affecting story dressed up as it is in all the graces of eloquence by the talented narrator? Alas, we must plead guilty; we are obstinate heretics still, we fear that not even the *ultima ratio* of popish argument, could burn out of us the stubborn conviction that popery is from first to last, the master-piece of Satan. Immediately upon perusing the admirably drawn up narrative of Mr. Quin, (which by the way has been published as a pamphlet) we said in our heretical thoughts, why, what a silly hoax is this! If all the parties together were not engaged in a conspiracy against the credulity of the public, (which we think highly probable,) and the whole affair is not a lie from beginning to end, what a simple explanation does it admit of! This M. de Busseir brings his young friend, for whose conversion to Popery he has conceived so violent a passion, into a Church; he then leaves him by himself, and by the aid of a *magic lantern* and a little *phosphorus*, aided by his priestly accomplices who no doubt were ready enough to give him their assistance, the whole thing is done. The amiable young Ratisbonne, goes in a Jew, and comes out a Papist! This was certainly not a whit more difficult to manage, than the melting of the blood of Saint Januarius, or the visions of Jeizer, or the winking, sweating and pointing of Images (managed by secret springs) or the thousand and one tales of *pious frauds* with which the History of the Apostate Church of Rome abounds.—But supposing the miracle really took place, just as narrated, then we say, that being wrought in support of idolatry, it was the work of Satan.—What saith the Lord? "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign, or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, *Let us go after other gods*, which thou hast known, and let us serve them. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul." The miracle in question is precisely a case in point. Supposing it true, it was wrought in order to seduce men to the worship of the Virgin Mary whom they impiously call "the queen of Heaven." This, the following prayer, the which by a "pious stratagem" (we quote the words of the *Tablet*), M. de Ratisbonne was induced to make use of, which we take from the narrative of his conversion where it is called "a simple and beautiful orison, will show.

"Remember, O most holy Virgin Mary, that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief! Confiding, therefore,

in your goodness, behold me a penitent sinner, sighing out my sins before you, beseeching you to adopt me for your child, and to take upon you the care of my eternal salvation.

"Despise not, O mother of Jesus, the petition of your humble client, but hear, and grant my prayer."

"O Mary! refuge of sinners; grant me a mother's blessing, and a mother's care, now and at the hour of death.—Amen."

The rank blasphemy of this idolatrous invocation needs no comment. Either therefore,

1. The whole story is a lie, or
2. The apparent miracle was wrought by natural means, or
3. It was a device of Satan to advance his kingdom, according to 2 Thess. ii. 9.

We care not which alternative be adopted, but the whole affair shows most plainly the increasing boldness and confidence of the advocates of the Papacy.

### Crisis of the World come

The following thrilling and interesting passage, from a discourse of the Rev. C. D. Maithland, found in the *London Investigator*, we commend to our readers, as a most appropriate article for these times. Read it, and ponder it well. Truly does the author say, "Never were men placed in so extraordinary a situation," as at present. Our accumulated advantages proportionally increase our responsibilities. This is a fact that should not be forgotten.

"Brethren, the crisis of the world is come! Are we prepared for it? Can we resign all the interests of an earthly life, and identify ourselves with the will of God and spiritual excellence? Can we stand in the whirlwind, talk with the thunder, and look calmly on heaven when God looks forth with indignation on a guilty world? Are we prepared with serene joy and holy confidence to unite in the song of Moses and the Lamb, when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy? Are we prepared to sympathize with man, wrecked of his hopes and in his last extremity; and to go forth to his salvation, unmoved by the convulsions of a world, and the terrible manifestations of infinite wrath?

"Brethren, there is still, amidst all these changes and anticipations, one sentiment which consumes us. It is not alarm lest we should witness what is most terrible to behold;—it is not hope, that we may be permitted to see those mighty movements of Providence, which however terrific, fill the imagination with images of sublime glory: it is fear, a silent, solemn fear, lest, while anticipating these events, we should not be truly ready to meet and to improve them. Never were men placed in so extraordinary a situation. All past ages have accumulated on us their advantages; and all past ages have accumulated on us an unprecedented responsibility. On us the ends of time and of the world are come: and in our day the mystery of iniquity and the mystery of mercy are seeking their close in forms of joy and of terror, such as earth hath not seen, and such as heaven looks down to see. Hitherto we have not been ready for this service! Are we now ready? Oh! to be ready, is to embrace a crisis for blessing man and honoring the Savior such as the ages of immortality may nev-

er again supply; while *not* to be ready, is to fall under the deathless infamy of having failed to pledge ourselves to an issue, on which is suspended the interests—not of the body, but of the soul;—not of a people, but of a world;—not of time, but of eternity. "Prepare, O Israel, to meet thy God." Yes, God, even our God, is coming! The day of vengeance and the day of redemption are contemporaneous. When all nations are shaken as with an earthquake, it is that "the desire of all nations may come." Even now, while the powers of darkness are working, the foundations of his universal kingdom are begun. The voice of prophecy, the finger of Providence, the wickedness of the wicked, and the strange expectation in the heart of all men, tell us that he is coming. Already the streaming glory of his approach has crossed the deep darkness of our world. Already the thunder of his wheels is echoing over the distant fields of light. Yes! He, the holy One, whose voice is harmony, whose smile is life, whose will is law, and whose law is love, is coming! And murder and oppression, and superstition and ignorance, shall die at his feet—his throne shall be established in righteousness, and his people shall dwell in peace—man shall be restored to his right position in the world; the world to its right position in the universe; and the illimitable universe shall break forth into joy and praise over a world that was lost but is found! O Thou, who art the joy of the universe, the Savior of the lost, whose right it is to reign, come wear thy many crowns! Thy saints are waiting for thy coming! The earth groans for thy coming! Hell is moved at thy coming! Heaven is silent for thy coming! 'Come Lord Jesus, come quickly!'

Thus concludes this eminently gifted man, whose words I have quoted. Brethren, let us not lose the season, but with a spirit suiting the solemnity and urgency of the times in which we live, let us gird ourselves to work the work of him that hath called us while day holds out; knowing this, that the shadows of evening are spreading themselves—that "the night is far spent, and the day is at hand."

HE MUST REIGN. Who? Jesus Christ. Reign? Assuredly. The diadem of all the earth shall adorn that head once torn by the chaplet of thorns. Will he reign over me? Over you, reader, willing or unwilling. When? Especially and visibly at his second advent. Dwelling in the inaccessible glory, he now administers the affairs of the universe. But then he shall come forth, attended by thronging angels, and this earth, the scene of his awful agony, shall behold the unexampled magnificence of his coronation and triumph; then *you* shall be subject to him. But that period may be far distant. At an hour when you think not, the Lord will come. Thus the unerring Word assures us. When men are engaged in their usual avocations; some scheming to accumulate wealth, some eagerly chasing after pleasure, some toiling and panting for fame; when multitudes of scoffers are asking in derision, "Where is the promise of his coming?" and the world is wrapped in a profound insensibility and security; then, unlooked for as the flood upon the old world; unsuspected as the dark and concealed approach of the midnight thief; suddenly as the lightning's flash, the Lord will be seen coming in terrific grandeur, for judgment and to reign!

Are you, reader, ready for his advent? are



you prepared for his kingdom? When upon thine ear bursts the peal of the trump of God; When upon thine eye breaks the vision of his glorious coming, art thou prepared?—*Presb.*

### Return of the Jews.

As there is much said upon this subject, I have tried to examine the Scriptures for myself, and, among others, have come to the following conclusions. If I understand Paul right, (Gal. iv. 22—31,) Ishmael is a type of the Jews according to the flesh, and Isaac a type of the children according to promise. By turning to Genesis I find that Ishmael was cast out that he should not be heir with Isaac. And also that his hand should be against every man, and every man's hand against him; and that he should dwell in the presence of all his brethren; and I think it is plain that the Jews are the antitype. But I can find no type of the Jews' return; for the promises are to Isaac. Again, there are, in the Old Testament many promises to the Jews or Israelites, which have not been fulfilled. I turn to the New Testament for an explanation. I find there that these promises are not made to the seed of Abraham according to the flesh, but to Christ and his followers. Gal. iii. Rom. ii. 28, 29; ix. 6—8; John viii. 39. For myself, I feel satisfied with this explanation, and although I do not pretend to understand the meaning of many of the figures used in reference to the Jews, yet, I believe that they will all be made plain at the revelation of Jesus Christ. C.

MR. EDITOR:—If you think the following lines worthy a perusal, you will oblige the author by inserting them in your columns.

He comes,—the mighty God to judge the world;  
Oh! who can stand before him? where is now  
The haughty look, and where the lip of scorn,  
Which curled in proud disdain? and where the voice  
Which mocked at judgment near, and heart secure?  
Much goods that they laid up for many years,  
And in the golden sunshine of their treasures,  
Were counting on long years of future bliss,  
While death and judgment were by them forgot.  
But lo! the midnight cry—"behold he comes—  
The bridegroom, haste ye out to meet him,"  
Breaks fearfully upon the sinner's ear,  
And pale dismay now fills his guilty soul—  
The cold professor too, is made to tremble,  
When he beholds the glorious Savior  
Come, to judge the world. Loudly he calls on  
God to save him; That God whom he forsook  
For earthly good; and wandered far away  
In search of airy bliss. Shall he be saved?  
The question rests with God; to his kind hand  
Who doeth all things well, we'll freely yield  
Him; knowing that truth and justice are the  
Habitation of his throne. The vaunted  
Hypocrite, in all his vileness, is now  
Exposed; while terror and dismay are plainly  
Pictured in his wild eye, and frantic gaze.  
Vainly he calls on rocks and hills to hide,  
And shelter him, from the fierce wrath of an  
Offended God. Behold he comes—he comes—  
While twice ten thousand angels, guard him round.  
He comes to judge the world—oh who can meet him  
Arrayed in power, and might; while earth and sky  
Are wrapped in flame, and all is wild despair?  
Oh some have watched and anxiously have waited  
The glorious hour in which their Lord should come,  
To bid them welcome to the marriage feast.  
And now behold their joy and exultation,  
While Jesus owns them his, in accents sweet.  
The gathering flames approach them not, and they  
Are safely sheltered in the Savior's arms.  
But oh, the sinner, where will he appear,  
The hypocrite so vile where shall he flee?  
No Savior is his friend, no arm can save,  
And he must sink to shades of endless night.

Oh God have mercy! on this sinful world,  
Prepare it for thy coming, and thy power;  
That men may turn to thee and find acceptance,  
And meet thee joyfully in that dread hour.

C. M. B.

### SIGNS OF THE TIMES.

BOSTON, OCTOBER 5, 1842.

CORRECTION.—In an article in our last No. headed "Modern Chiliasm," there was an omission of some words which must have left the reader in darkness about the place where the facts stated occurred. It should have read as follows: "We have a word or two to say in relation to this book. The first we saw of it was at the Chicopee Campmeeting. Two gentlemen came there from Hartford, Ct. with a quantity of them for sale. They commenced peddling them in the passage of the camp ground, &c." See page 13 of last No. Also page 16 of the same No. under the head of "Millerism," and all will be explained.

CAMPMEETING AT CLAREMONT, N.H.—This meeting commenced on the 27th, as noticed. There are sixteen tents on the ground, most of them of large dimensions—all of which are filled to overflowing, besides a large number who put up in the village. We have a very good representation from all parts of the country. A deep and solemn interest pervades the whole encampment. The good work has already commenced, (Thursday, Sept. 29,) in power. A large number have come forward to-day for prayers, some of whom are now rejoicing in hope.

SALEM MEETING.—This feast of Tabernacles will commence on the sixth inst. It will be a very important meeting. Much prayer should be made by the friends, everywhere for the success of the meeting. It will be a hard and difficult place to operate. But nothing is to hard for the Lord. We have only to trust in him, and do our duty.

It will be seen by the following notice of the Master of transportation of the E. R. R., that the fare is reduced to half price.

### SECOND ADVENT

#### MEETING IN THE GREAT TENT

AT SALEM, MASS. OCT. 6, 1842.

RAIL-ROAD NOTICE. Persons wishing to visit the Camp Meeting, at Salem, Mass. Oct. 6th, will have the privilege of passing over the Eastern Rail-Road at one half of the regular price, during the continuance of the meeting.

Tickets can be obtained at either of the Ticket Offices on the route, during the Camp-Meeting.

Return Tickets will be sold on the Camp-Ground, at the same rates.

JOHN KINSMAN,

Master Transportation, E. R. R.  
Boston, Sept. 27th, 1842.

This is a very liberal arrangement. Now let the friends rally, and come,—all that can. This is the last meeting of the kind we shall have in this vicinity at present.

LETTER FROM THE WEST.—We published a letter in our last, under the foregoing head; in which the writer refers to the fact, that JERUSALEM is under a mortgage to the Baron Rothschild, the wealthy Jew, under the hand of the Sultan of Constantinople;—and that as the Sultan being so reduced that he cannot meet and redeem the mortgage, and his power being broken, and he dependent on the powers who are also indebted to Rothschild, they will see to it, that when the mortgage expires, the forfeiture is executed; and thus Jerusalem will fall into the hands of a Jew, and the times of the Gentiles be fulfilled.

We would suggest to our brethren that we have no faith in the redemption of the holy city from the Gentiles by the riches of the Jews. We believe Jerusalem will be ransomred and restored as the Lord has spoken by Isaiah lii. 1—3. without price.

If this text is true, Jerusalem must be redeemed without the money of the Jewish Banker.

### What I would Do!!

It is quite a novelty to hear the various opposers of our views tell us what *they* would do if they believed as *we* do. Some say, even ministers, if they believed the advent nigh, they would run through the streets and cry to the very top of their voices, to proclaim it to the world! But, if any who are believers, manifest a *tithe* of the zeal that *they* would have, they call them crazy fanatics, therefore they won't hear them.

Others say, *they* would sit down and do nothing, and wait the event; but were they to see any of us acting as *they* would act, they would point us out as living evidences of the evil tendency of the doctrine.

Were we to pursue the course which most of our opponents say *they* would take, if they believed our doctrine, it would put into their hands the very occasion that they now seek. When will men be consistent? "If we pipe to them they will not dance, and if we mourn to them they will not weep." More on this point hereafter. F.

### CONFERENCE AND LECTURES.

BR. CALVIN FRENCH will commence a course of lectures on the SECOND ADVENT OF CHRIST, in Newport, N. H. on Wednesday Oct. 5th, to continue one week.

SECOND ADVENT CONFERENCE AND LECTURES IN SHREWSBURY, VT.

By Divine permission, BR. CALVIN FRENCH will commence a course of lectures on the second coming of Christ, in the Christian Chapel, on Thursday, Oct. 13, at 7 o'clock, P. M.

A Second Advent Conference will commence on Friday, Oct. 14, at 10 A. M. The object of the Conference is to comfort one another with the evidences of the near approach of the Savior.

N. B. ALL ministers and brethren who believe in the personal appearing and reign of Christ on the earth, are invited to attend.

BR. CALVIN FRENCH will commence a course of lectures in West Randolph, Vt. on Saturday, Oct. 22d, at 7 P. M.

A Second Advent Conference as above, will commence on Monday, Oct. 24, at 10 A. M.

Will the Christian Herald please to copy.

### A NEW BOOK.

"Immortality the Gift of God through Jesus Christ; to be given to those only who have part in the First Resurrection." By Calvin French.  
The above work is for sale at this Office.

### Letters

Received up to Oct. 3d, 1842. From P. M. Hartford, Ct. West Needham, Mass. Ware, Mass. Wadleys Falls, N. H. North Hadley, Mass. Hartford, N. Y. Plymouth, Ind. Greenville, N. Y. Ware, Mass. Salem, N. H. Ludlow, Mass. Low Hampton, N. Y. East Nassau, N. Y. Sunderland, Mass. Lancaster, N. H. Huntington, Ct. Colchester, Ct. Taxahaws, S. C. Smith's Landing. N. J. Feltonville, Mass. Colchester, Vt. Ware, Mass. North Easton, Mass. Amesbury, Mass. Plymouth, Coun. Charlotte, Me. Shrewsbury, Mass. Vernon, N. Y. Sandbornton Bridge, N. H. Wells, N. Y. Dover, Vt. North Dixmont, Me.

From D. Burgess, L. C. Collins, John Chedel, Robert Sherman, Vene Lee, Jno. N. Payne, William Trumble, A. J. Williamson, Samuel Keith, D. Burgess, Nancy Clark, Samuel Ayers, D. D. Chaffin, Mifflin Paul, Wm. Moore, John Thompson, A. C. Wheate, Philo Hawks, George W. Peavey, Thomas M. Preble, G. S. Miles, F. Searle, Elijah Shaw, Lewis Calkins, H. N. Drake, J. W. Spaulding, E. Canfield, Benj. H. Albee, Elon G. Higgins, Thomas Freeman, D. H. Hamilton, D. S. Niles, W. & C. B. Roberts, N. P. Guilford, Franklin.

### Books Sent.

One bundle to D. Burgess, Hartford, Ct.  
One to G. S. Miles, Albany, N. Y.  
One to Flavin Learle, Springfield, Mass.  
One to D. Burgess, Hartford, Ct.  
One to Lewis Calkins, Palmer Depot, Mass.



# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

[Terms—\$1 per Vol. (24 Nos.) in advance.]

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. IV.—No. 4.

Boston, Wednesday, October 12, 1842.

Whole No. 76.

## Review of Stuart's Hints on Prophecy.—No. IV.

The 2300 days of Daniel viii. 14. Prof. Stuart says, "In the vision seen by Daniel, as there related, one angel inquires of another, 'How long the sanctuary and the host are given to be trodden under foot?' The answer is 'To 2300 days; then shall the sanctuary be cleansed.'" P. 93. But according to Daniel the question was "How long shall be the vision concerning the daily? &c." Prof. S. admits that there are 2300 entire days, and he finds their commencement by reckoning back from the cleansing of the sanctuary by Judas Maccabees; he says, "Counting back from this as the *terminus ad quem* of the 2300 days, we come to Aug. 5th of the year B. C. 171." P. 96. And yet he has shown nothing, nor attempted to show any thing, which occurred Aug. 5, 171 B. C. to mark the commencement of those days. He has, therefore, failed to prove a single instance in Daniel where a prophetic period of days was fulfilled in literal days, neither does he claim an instance where he has thus proved it. He has attempted to show that the 1260, the 1290, the 1335, and the 2300 days were all fulfilled in Antiochus. And although he has made copious extracts from his history, yet he has not attempted to show a comparison between the various particulars of these prophecies, and the incidents in his history which were a fulfilment of them. The neglect to do that, and the failure in proving a fulfilment in literal days, must entirely strip his reasoning, on these points, of anything which can, in the least, substantiate it. That the 2300 days are not literal days, is evident from the fact that the vision was to be but 2300 days; for the question was not how long shall be a part of the vision, but, How long shall be THE VISION? The 2300 days must, therefore, include the whole of the Grecian kingdom, with its division into four parts, besides a part of the Persian empire, and "the little horn." Now, if it could be proved that the "little horn" was Antiochus, the vision must reach from the Persian empire to his death; and as that event occurred 168 years after the subversion of that empire, it would prove that the vision was not fulfilled in 2300 literal days; and that, therefore, the days are to be considered as years. These days are further proved to be years in the 9th chapter, where the angel told Daniel to understand the matter and consider the vision; and as there was no other vision, the vision of the 2300 days must be the vision which he was to understand. He then gave him 70 weeks, which history and chronology prove to have been fulfilled in 490 years, as many years as there are days in 70 weeks; and therefore the 2300 days must be fulfilled in 2300 years, and must begin with the decree to build Jerusalem 457 B. C., or the communication to Daniel could give him no understanding respecting the vision.

The little horn is, however, proved not to be Antiochus, as it was to "stand up against the

Prince of princes;" and Antiochus died 164 years before the Prince of princes was born. The little horn was also to come out of one of the four horns, whereas Antiochus was one of the four horns, and therefore could not be the fifth horn. On the other hand, every particular of the little horn can be shown to be fulfilled in the history of pagan and papal Rome. It rose in Europe out of that part of Alexander's empire which belonged to the Macedonian horn. It stood before the church to devour the infant Saviour as soon as he was born. Rev. xii. 34; Matt. ii. 13, 16; and finally nailed Him to the accursed tree. It took away the daily pagan rites in Rome in A. D. 538, and in A. D. 598 it set up the abominations of papal desolations and has trodden under foot not only the sanctuary of God, but his people. This little horn is described in 8: 23, as "a king of fierce countenance, and understanding dark sentences;" and this so perfectly accords with the description of the Romans in Deut. xxviii. 49; "a nation whose tongue thou shalt not understand, a nation of fierce countenance," that, it will, almost of itself, prove the identity of the two powers. And the application of this abomination of desolations, to the Romans by our Saviour, Matt. xxiv. 15, whatever may be said to the contrary, must go far to prove the correctness of this interpretation. Prof. S., however, seems to think that it was only intended that the reader should be warned "by the parenthetic (*let him who readeth consider*) that the original words of the prophet were not intended to have such an application as is made of them by the interpreters in question, but only that they described events of altogether a similar nature. As of old, when Antiochus invaded Jerusalem, and the temple, the pious Jews fled into the wilderness; so now, when the Roman power invades Judea with purposes of destruction, Christians should flee to the mountains, &c." P. 102. He says, "Perhaps even more than half of the fulfilments spoken of in the New Testament, are of a like character," but if this principle is once admitted, it will be very easy to show that there is not a single exception; and that all the fulfilments in the New, are only occurrences like those which are recorded in the Old Testament!!

If, in order to show the fulfilment of a prediction, it is necessary to show no more agreement between the two, than is exhibited in the work under review, it must surely be an easy task to show the fulfilment of any prophecy, and at almost any period of the world's history; for there is no prediction but that more than one instance can be shown, where there was a resemblance to some one feature of the prediction; or that it occurred in about the predicted time. The history of Antiochus must be regarded by those who oppose the doctrine of the Second Advent, as quite a god-send, and wind-fall; otherwise they would have been at a great loss to dispose of many prophecies, which he has now to shoulder. This application of prophecy to him makes him a more conspicuous person in prophecy, than any nation or in-

dividual spoken of in the world's history; for these interpreters make all prophecy point to him. The idea is in itself ridiculous; but its absurdity is past all endurance, when the sticklers for such an interpretation can show so few points of comparison, in which the predictions and fulfilments are claimed to agree.

We have now passed over his "Hints" on Daniel's prophecy, and in our next shall proceed to the Apocalypse. B.

## A Drowning Man will catch at a Straw.

BRO. HIMES & LITCH:—I send you here what I consider a remarkable fulfilment of the old adage, A DROWNING MAN WILL CATCH AT A STRAW.

In the Zion's Herald, and Wesleyan Journal, No. 34 1842, I find the following remarks (in substance) from the pen of Wm. H. Brewster. He says: I wish to call your attention to two publications, just issued from the press, on the prophecy of Daniel, calculated, if the community will read them, to do great good. We are out at sea, the storm is raging, the waves of excitement are rolling high, while men's hearts are failing them for fear. And all this is but the beginning, God only knows the end, (he says) I confess I have fears. In a few short months, we are told from the pulpit and the press, the closing scene will come, and that which some have presumption enough to affirm, none can deny; Christ *may* come in 1843, and, for aught we know, in '42, &c.

The two works are from the pen of Prof. Stuart, of Andover, and N. S. Folsom, of Haverhill, pastor of the Unitarian Church.

Brother Brewster, in the remainder of his communication, extols these works very highly, especially Mr. Folsom's; says he has displayed great historical learning and research, while he shows the historical inaccuracies of Mr. Miller, and his followers, and copyists, (he further says) that neither of these learned gentlemen find the Roman kingdom in the four beasts of Daniel; but the successors of Alexander.

And finally, Bro. Brewster, as though he had found a perfect antidote for his fears, and the fears of others, exclaims, "Brethren, friends, obtain these works and read them, do it immediately, let edition after edition be called for."

Now I have read a number of Bro. Brewster's communications, within a year or two past, wherein he has labored much to overthrow Mr. Miller's arguments, as advocated by others; and one of his chief arguments that Mr. Miller's views were not correct was, that his dates were too early, especially the one fixing the rise of Popery with civil power in 538. Bro. Brewster had conceded that the time, and times, and dividing of time, for its reign was 1260 years, but he labored to show from history that the Pope had his civil power conferred upon him at a much later date.

Now it seems to me that Bro. Brewster catches at and recommends these works, with an eagerness that proves them to be the last



resort, the last remedy for the excitement and fear that Christ is coming. And some that say My Lord delayeth his coming, are following his advice in getting and reading the books; I therefore thought I would see what this great antidote consisted of.

I accordingly went to the Book Store and obtained Mr. Folsom's work, and read it through; and I send you the amount of all the arguments contained in it, that come in contact with the coming of Christ at hand.

It is a laborious work of 231 octavo pages, commenting on the book of Daniel, beautifully written, as to its style, following the track of most commentators on the prophecies of Daniel in respect to the *four universal monarchies* or kingdoms, until he comes down to where the Roman kingdom is brought to view; and then, with the apparent object of destroying the idea that Daniel's vision reaches down to the end of time, and destroying what he says, is technically called Millerism, he goes back and professes to find the fourth kingdom in the description of the Grecian kingdom; or in other words, the fourth beast, dreadful and terrible, and strong exceedingly, having great iron teeth; in the person of the leopard having four wings, and four heads, denoting the four divisions of the Grecian empire, Dan. vii. 6, the same as the he goat, Dan. viii. 5—21, having four notable horns, after the great horn was broken, which was explained by the angel to be the first king.

Now does not Bro. Brewster see, cannot every common school boy see, that (according to Mr. Folsom's own theory, beast meaning kingdom, and horns races of kings,) in order for the great horn on the he goat to be the first king, there must be succeeding kings, denoted by the four notable horns; but Mr. Folsom makes Alexander the first and the last king, or horn of the he goat, and the kingdom of his four generals, the fourth kingdom (although Alexander divided the kingdom, and gave them their dominion himself.) Thus he makes the four notable horns constitute the fourth beast, dreadful and terrible, but yet he has not informed us out of what those notable horns grew; (and we cannot see what kind of a beast four horns would make.)

He next traces the race of kings of one of the four horns, from Seleucus till he comes to Antiochus Epiphanes, and in him he professes to have found a character that fits the little horn in the 7th and 8th chapters of Daniel, and also the feet of Nebuchadnezzar's image, in the second chapter.

Yea, with Mr. Folsom, Antiochus is the feet and last of all earthly kingdoms described in the book of Daniel;—the most blasphemous, anti-christian, persecuting power, any where described in the sacred oracles, a power that continued (as he would have it) till the thrones were cast down, and the Ancient of days did sit;—the Judgment was set and the books were opened, a power that made war with the saints, and prevailed against them, until the Ancient of days came, and the time came that the saints possessed the kingdom—a power whose singular end was—smitten by a stone cut out without hands,—body destroyed and given to the burning flame,—broken without hands, &c., see Daniel vii. 8. All other persons were broken with hands.

What next? Why, of course having gotten down to the end of all earthly kingdoms described in the book of Daniel, the time has come for setting up the everlasting kingdom by the

God of Heaven, the time has come for the saints of the Most High to take the kingdom and possess the kingdom for ever, even forever and ever. Dan. vii. 18. The time when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him; v. 27. Yea, the very time is come for the stone that was cut out without hands to smite the image on the feet that were of iron and clay, and brake them to pieces, Dan. ii. 34; and at that time, according to the next verse, was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, so that no place was found for them. Well, in accordance, Mr. Folsom asserts:—That new power, so efficacious, was Christianity. That new kingdom, was the Christian Church, of which Jesus Christ was made the head, when God raised him from the dead; and that, as matter of fact, Christianity made its beginning in the kingdom of the seleucidæ, the disciples were called Christians first in Antioch, he says:

IT SMOTE THE COLOSSAL KINGDOM OF EVIL ON ITS FEET, and that the words of the prophet have been literally fulfilled,—I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him. Ezek. xxi. 27. And further: to make it plain that all these things are fulfilled, Mr. Folsom says: "Now, as matter of fact, we know that it was the Roman armies that destroyed the fourth kingdom; (and this he has shown in his work to have been done long before the christian era; that is, his fourth kingdom.) Thus Mr. F. has found the fifth kingdom, long before the setting up of God's kingdom: one more than Daniel saw."

What an overwhelming argument to Bro. Brewster, that Mr. Miller is not right in his views that the Roman kingdom is brought to view in Daniel's vision: and that he himself has not been right in his former arguments against Mr. Miller.

Mr. Folsom having now run down in his history, and found the last end of the indignation; he takes the 2300 literal days, Dan. viii. and fixes the last end of them at a certain cleansing of the Jewish temple (sanctuary) recorded in Maccabees, and by measuring them backwards on his history, proves plainly that the end came at the time appointed. He then takes 1290 days, and the 1335 days, Dan. xii., and with great labor shows us that the 1290 days ended with the cleansing of the sanctuary—the 45 extra days embraced in the other number, would reach up to the time when the sanctuary was fully cleansed, as a season of great blessedness to all that had waited.

The time, times, and dividing of time, Dan. vii., is brought on to the same ground somehow, so that all these numbers together are made to cover the whole of the abomination of desolation, spoken of by the prophet Daniel: let him that is afraid that Christ may come get Mr. Folsom's work, and read for himself.

Mr. F. in commenting on "Seventy weeks are determined," Dan. ix., says, the literal reading is, "Cut off—from an indefinite space of time," (not from the vision) yet he has not shown us what sense there is in cutting a definite space of time from an indefinite space.

But how, it may be asked, has Mr. Folsom come at these results? He has informed us in

the preface to his work, that the order in commentary, beginning with the first of the book to be interpreted and proceeding through to the last; has been sacrificed to what he thinks to be, in this instance, the true and philosophical mode of interpretation; it is this, to investigate the last prophecies first; and especially the eleventh chapter—then the eighth, then the seventh, then the second: from thence, he thinks the way is open to chapter ninth, and chapter twelfth; this is Mr. Folsom's philosophical mode of interpretation; and it seems to me, to be just parallel, (in the way he has carried it out,) to the philosophical instructions one man gave another to build a chimney, commencing at the top; which was, to hold one brick, then stick another to it; and any philosophical mind can see by reading Mr. Folsom's work, that he has not reared his edifice higher than his own head.

He has accordingly taken the 11th chapter first and applied the most of that part of it, that alludes to the Roman government, to Antiochus Epiphanes; and as he asserts, the 11th chapter brings us down no farther than Antiochus; by his continual reference to it, he makes it a proof text, that the Roman kingdom is no where brought to view in Daniel, except incidentally,—and that Mr. Miller is not right, (he says) every one must feel the unexampled transition from Antiochus to the Pope of Rome, or to Napoleon Bonaparte,—and that Jesus Christ is not the Prince of the covenant: because Antiochus is the vile person, and not Tiberius, immediately after whose reign he was crucified, &c.

Finally, Mr. Folsom has taken all the prophecies in the book of Daniel, that relate to any persecuting anti-christian power, even up to the time of trouble, when Daniel should stand in his lot, (Dan. xii.) and wound them all up around Antiochus Epiphanes; and I have no doubt he could as fairly have proved that the woman sitting on the scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns, Rev. xvii., was the same Antiochus.

But to proceed: Mr. Folsom makes almost every thing spoken of in Daniel a vision of the chapter where it is mentioned; thus we have the vision against the king of the south in the eleventh chapter, and when he comes to the ninth, he calls it the vision of the seventy weeks; and it is obvious that this is done to prevent the ninth chapter being made to explain the time given in the eighth chapter, for the length of the vision, every person can see that there is no vision in chapter ninth, except the seeing of the angel Gabriel, that came to make Daniel understand the vision in which he had seen him previously; compare Dan. viii. 16; ix. 21.

The remainder of Mr. Folsom's arguments against Mr. Miller, and his coadjutors, as he calls them, are assertions of his own. Thus he asserts that the great moral drama of this world will not be closed until the Jews shall be introduced to bow the knee to Jesus, and confess he is Lord to the glory of God the Father; that they will become a christian people, and even again a nation in Palestine; and that even this is foretold in the Scriptures, both of the Old and New Testaments, as plainly as any thing written by inspired men, but yet he has quoted no Scripture to support the assertion; neither can he quote any that can be made to support it.

Again, he asserts, That the words "daily sacrifice," are in the original,—the perpetual, and he makes it read: the sacrifice continual-



ly offered morning and evening; and yet he knows the word sacrifice is not in the original. He asserts of most of Mr. Miller's arguments, that they are contrary to scripture usage—and although he says much of Scripture usage in his work, he has not informed us what it is, we think he must mean, according to his work, that it is to begin at the last end and proceed backwards.

Finally, Mr. F., on two of the last pages of his work, has called up about all the numbers and historical dates used by Mr. Miller and his coadjutors in reference to the book of Daniel. And then asserts, all these calculations are utterly without the sanction of scriptural usage, says that this open sesame number, 503, cannot be found any where in history; but owes its existence to the mere cabalistic authority of those who make so much of it;—and that 538 makes even less for them;—and that 1798 has less plausibility than either; he says:—the Papal dominions are wider and stronger now than they were then; and then he introduces one English writer to prove that the church of Rome was constantly on the decline during the eighteenth century: with all this positive proof that Papacy did not at this time lose its civil power over the lives of its subjects, (as Mr. Miller thinks, and almost every body knows,) he then adds: So utterly do Mr. Miller and his associates stumble at noon day, over the plainest facts in the world;—and all these declamations are with as much apparent sangfroid, as though Mr. F. really thought that Mr. Miller and his associates had never studied history as well as himself, and did not know what they were talking about; but he had better say, Woe, woe to him that attempts to apply any Scripture Prophecy to any historical date this side Antiochus Epiphanes, it would cost him less trouble.

The foregoing are the only legitimate deductions that can be drawn from Mr. Folsom's work, to answer the purpose for which we have it recommended, viz: as a quietus for the raging of the storm, and the waves of excitement, and the fears of men whose hearts are failing them, in consequence of the doctrine that Christ is coming, and that the closing scene of earthly kingdoms will be in 1843, in which fears Bro. Brewster seems to have great sympathy. I acknowledge Mr. F.'s work, by his lengthy dissertations and pleasing style, is calculated to beguile and bewilder the uninformed and sceptical. But it will never answer the purpose alluded too. No person, that has a common understanding of the Bible, and loves it, will throw by the precious book of Daniel that agrees so harmoniously with the Revelation and the other prophets; as they would an old Almanac, just because Mr. F. has found such a character as Antiochus, and would have us believe that it was all fulfilled more than 1800 years past.

But the most astonishing circumstance is, that Bro. Brewster, (occupying the standing he does, as a professed minister of the gospel,) should turn any way, and recommend any thing, to evade arguments that he cannot overthrow, or the conclusion of those arguments drawn from Scripture, viz: the end of all temporal things is at hand, and will come in '43; while, at the same time, he publicly declares that, for aught he knows, it may be so, and even sooner; Christ may come in '42. O, how long will professed watchmen not cease to throw darkness, because, as they say, we have no light to give you. How long shall the common

people look to them and ask, Watchman, what of the night? and they answer, Read Mr. Folsom's history of Antiochus. O, how long will they cry out, Excitement and fear, because many are obeying the strict command of their Saviour in lifting up their heads and rejoicing, knowing that their redemption draweth near, by seeing the signs. How long will they prove by their opposition that their hearts say, My Lord delayeth his coming; and yet say I am watching and waiting and ready, as some of them do? Surely, they are not aware that Christ will come next year, and if he should come next year, will it not be unawares to them?

As many of your readers have seen Bro. Brewster's communication, and have heard much of Mr. Folsom's book, I wish you to give these remarks an insertion in your paper; with the understanding that I alone am responsible for the style of writing, and the validity of my remarks; and if Bro. Brewster or Folsom should take exception at them, I will endeavor to set them right.

RICHARD WALKER.

Portsmouth, Sept. 25, 1842.

### The Day Star

We noticed in our last a change in the character of the Uticanian. The Editor now issues a weekly, double the size of the tri-weekly, called the Day-Star. The Editor copies largely from the Millenarian, and from the Signs of the Times.—Which view of the prophecies he finally settles down upon, remains to be seen. We bid him welcome, in this wide and glorious field of investigation, and hope he will be found to stand erect.—*Amer. Millenarian.*

To the above hope we respond, Amen. We hope, too, that grace will be given us, whereby we shall be enabled to stand; and that, following the direction of our beloved brother Paul, by "taking unto us the whole armor of God, we may be able to withstand in the evil day, and having done all, to stand." And therefore our prayer is that we may "do nothing through strife or vain glory; but in lowliness of mind to esteem others better than ourself." But we cannot as yet see with the Millenarian that there is to be a restoration of the natural Jews to the land of Palestine. We can find no promise in the whole Bible to that effect. The promises are proffered to the spiritual seed—to the household of faith. The promises are all yea and amen in Christ. We find no promise to anybody, either Jew or Gentile, out of Christ. The Jew must believe ere he can be blessed with faithful Abraham, and so must the Gentile. There is no distinction. "God is no respecter of persons." Peter was made to understand this when he was sent to the house of Cornelius. Faith unites us to Christ, and Paul says, "If ye be Christ's, then are you Abraham's seed, and heirs according to the promise." Faith renders the Gentile believer a Jew—"an Israelite indeed, in whom is no guile." And it is, we believe, this faithful, holy nation, the whole Israel of God, who will be restored, not to the land of Palestine in Asia, but to the "new heaven and the new earth, wherein dwelleth righteousness," to the holy city, the new Jerusalem, which John saw "coming down from God out of heaven, prepared as a bride adorned for her husband."

### Dialogue

BETWEEN A SCOFFER AND A CHRISTIAN.

SCOFFER.—What if it don't come in 1843?

CHRISTIAN.—I'll continue to do just what I am now doing, viz. patiently wait till it does come; knowing assuredly that it is so near that I may expect it every hour.

S.—Ha, ha, ha; you Milerites can creep out of a small hole.

C.—Perhaps so; but my dear man can you tell me what you will do if it does come?

S.—Oh I'll risk his coming. I don't believe a word about it. It's all humbug; besides it has been proved false by some of our ablest preachers.

C.—Yes, so I learn; I hear daily, also, infidels, drunkards, and profane swearers, cursing and declaiming against the Lord's appearing, and pronouncing it a fable. I suppose you add their testimony to that of your worldly-minded, salary-loving, able preachers, and thus manage to quiet your fears and pacify your conscience.

S.—I think that men who are familiar with Greek and Hebrew, the original tongues from which the scriptures were translated, know as much about these matters as Miller does, who is an unlearned man.

C.—Do you not think, also, that Paul spake truth when he said, "God hath made foolish the wisdom of this world?" And again, his declaration that "not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Does this look as if none but Greek scholars, or men of learning, could understand the things pertaining to the kingdom of Christ?

S.—No, I cannot say that it does; but I don't see why it is so.

C.—Well, read the next sentence, following the passage already quoted, and the apostle will tell you why, viz: "That no flesh should glory in his presence." So you perceive that God's design in this arrangement is, utterly to demolish all human pride, and cause man to feel that he is totally dependent on the Lord for salvation.

S.—There is something very strange about this. However, I think I'll read the Bible for myself, and see if I can learn anything there; for the truth is, I have not read the Bible much since I was a boy.

C.—That's a good resolve. Inquire into the matter for yourself; and then your faith will not stand upon evidence afforded to other minds, but upon that which you have derived from the word of God.—*Day Star.*

### Preservation of the Scriptures.

The narrative which follows is extracted from the life of Mr. Campbell, the African missionary traveller. It contains a fact, probably unknown to most of our readers, and will be as delightful to the Christian, as it is important and edifying:—

"Search the Scriptures."—"I remember distinctly an interesting anecdote referring to the late Sir Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scottish Judge. I had it from the late Rev.



Walter Buchanan, one of the ministers at Edinburg. I took such interest in it, that, though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan's own words:—

"I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this:—Supposing all the New Testaments had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the three first centuries? "I remember it well, and have thought of it often, without being able to form any opinion or conjecture on the subject."

"Well," said Lord Hailes, "that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with papers, he said, "There I have been busy these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine for themselves. I have actually discovered the New Testament from those writings, except seven or eleven verses, which satisfied me that I could discover them also." "Now," said he, "there was a way in which God concealed and hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.—*The Israelite*.

## THE SIGNS OF THE TIMES.

BOSTON, OCTOBER 12, 1842.

**Salem Campmeeting.**—The meeting in the "Great Tent" commenced its session on Thursday last, under the most favorable and encouraging prospects; the weather being exceedingly fine, and the presence and approbation of God being clearly manifest from its commencement. From the numbers already present, (Saturday morning) and hourly arriving, the indications are that an immense multitude of people will be here from all parts of the land to attend this solemn convocation of saints. The season cannot fail of being one of deep and hallowed joy to the hearts of all who believe in the speedy coming of Christ. It is ardently hoped and confidently believed by many whose hearts are deeply imbued with the Holy Ghost, that the planting of the Second Advent Tabernacle in Salem will be the means in the hand of God, of opening the gates of salvation to many precious souls, who, at the harvest will be blessed sheaves borne home with shouts of rejoicing upon the reaper's shoulders! God grant that it may be so.

An unusual interest pervades the entire encamp-

ment, and the Lord is manifestly among the people, and those of his servants who are proclaiming the Midnight cry, and unfolding the evidences of his near approach, seem to be armed with the panoply and power of the Holy Ghost, which renders their illustrations of the prophecies remarkably lucid and convincing.

The civil authorities of Salem, unsolicited, came forward at the commencement of our meeting, and kindly offered us every facility in their power for the preservation of peace and good order during its continuance. May he who regardeth the giving a cup of cold water in the name of a disciple with pleasure, reward the men of Salem who have shown us this mark of respect and hospitality. We assure the people, not of Salem only, but of every place, where we go proclaiming the midnight cry, that they have nothing to fear from it, for it is emphatically "glad tidings of great joy." Remember, it is the LORD who cometh! He will hurt nobody but his enemies; and his enemies are enemies to all that is good. Oh, then, be not afraid! Let every body forsake their sins, and then rejoice. Again we say, REJOICE! REJOICE!!

### 1843 vs. 1847.

Very many are led to inquire how it is, that while so many consummate the prophetic dates in A. D. 1843, a great many others carry them to A. D. 1847? We answer by saying, that both dates are *one in fact*. The present year, is A. D. 1842 of the vulgar era, but A. D. 1846 of the true era. This arises from the fact—that Christ was born four years earlier than our common era supposes. Some calculate by the common era, and some the true era. Hence 1843 and 1847 are *one and the same point of time*. F.

### Seventy Weeks.

We are not a little surprised to see theological professors, against all precedent, and for the sake of evading our calculations on the prophetic dates, take sides with infidels on the *seventy weeks* of Daniel. The great accuracy with which that prophecy was fulfilled in the cutting off of Messiah the Prince, has ever been an invulnerable barrier to infidel assaults. The exact fulfilment of that prophecy, the heavenly messenger informed Daniel, was to make sure *THE VISION and the prophecy*. It was exactly fulfilled with reference to both *time and event*. And yet a certain professor in the west, takes the ground that it is to be regarded as *indefinite and uncertain*. Hence what he would make his sheet anchor under one contingency, he makes an indefinite, uncertain, and useless thing under another!! A pride of opinion is most degenerating to principle. F.

### A Strange Thing.

One of the marvels of the age, is, that professors of Christianity should evince so much bitterness and asperity at the doctrine of the near coming of Christ. If we are to judge by their fruits, there are some who *profess* great love for the Savior, yet they are grieved and discomfited at the thought of his coming. There are some who seem to be angry if the subject is introduced. They act as though they *hated* his appearing. How is this? It is "a *strange thing*," that any one should dislike to see that Being come, whom they profess above all others to love. We cannot but esteem it as one of the best evidences of a preparation of heart for the kingdom

of God, to see it rejoice in such an expectation—to see it breathing out the real sentiments of the soul in the following words; "AMEN: even so come Lord Jesus come quickly." And I ask, *can* that professor love Jesus who does not love his appearing? F.

### Signs in the Stars.

During the last two or three centuries, more than thirteen fixed stars have disappeared. One of them situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. O! how dreadful! A whole world, nay, a whole system on fire. The great central luminary, and its planets with their plains, mountains, forests, villages, cities, and multitudes of inhabitants, all in flames, consumed, and gone forever!! And is it impossible that such may soon be the fate of this terraqueous globe? Nay, it is not only possible, but we are assured by the word of the immutable, that it is reserved unto fire, to be burned. F.

### Distress of Nations with Perplexity.

*Speaking of the distress in England* Lord Brougham says:—"Thousands of persons were without food for days; he could not say that it was for one day alone, without a morsel of food. In some cases the poor were unable to leave their beds. They thus starved for days; because, as it was said by some of them, that in a recumbent position the pangs of hunger were more easily endured. They were living on things that ought not to be eaten by men; and literally envied the husks to the swine which they could not eat." I have given you his lordship's own words, because this statement bears out, to the fullest extent, all my previous assertions, and because the House of Lords received the declaration of such melancholly and heart-rending facts, without a single note of sympathy, or sound of commiseration. *Jour. of Con.*

The distress of the present times is dissimilar to any thing of the kind that has transpired. Never, perhaps, was the world so abundantly supplied with the real necessities of life as at the present time, and scarce ever has there been so much want. Men's hearts are failing them for fear of those things that shall come upon the earth. F.

### Camp-Meeting at Newington.

*Number of conversions—Anecdote—Want of Christian honesty among ministers—The reason—Influence of the Second Advent doctrine—Its rapid spread—Who embraces it, &c.*

DEAR BROTHER HIMES:—Our camp-meeting at Newington closed yesterday, the 21st. It was well attended, and proved to be one of the very best seasons of the kind I ever enjoyed. God was with us in much power, and the truth triumphed gloriously. The devil, with his wicked host, was bent on breaking up the meeting; but in every case he met with a most signal and humiliating defeat. This whole region, which before had scarce heard the Midnight Cry, is now waked up to the subject, and a spirit of inquiry has gone forth, which will search for the truth, and lead multitudes to be looking for the blessed hope of their Lord's soon return.

The prayer meetings were the most solemn and melting seasons ever witnessed. From fifty to eighty weeping penitents were from time to time at the altar, mingling their prayers and tears with the people of God for pardoning mercy. And from a hundred and fifty to two hundred professed to find the Savior precious to their souls. A striking



incident illustrative of the power of God occurred, which I give as related by an eye-witness. A few praying souls knelt around a thoughtless young man without the circle of the tents, and began to plead with God for his salvation. It was too much. The quivering lip betrayed he felt. But then to yield. Ah, this he could not. In a moment he broke away and ran from them. They followed him by their prayers. "O Lord arrest him. O Lord stop him; bring him back." Prayer was heard and prevailed.—After having gone about fifty rods, the young man suddenly stopped, paused awhile, and then returned back, and fell upon his knees and besought them to pray for him.

Thus you see, my dear brother, that God is with us. Wherever the Midnight Cry is sounded, God's people are blest, and souls saved. Ten thousand facts in the broad light of every day, bear me witness to this. And yet look at an opposing ministry. How studiously do they conceal, and even unblushingly deny, that any good does result from the preaching of Christ's speedy coming. In places where the writer has been giving lectures, God has poured out his spirit and blessed them to the good of the people, and such seasons of reformation, both in extent and genuineness of character have resulted as were there never before known. And yet ministers of the gospel would come out and denounce the whole as the work of the "devil." And class all those who sound the Midnight Cry with "adulterers," "Mormons," "Judas, one of the twelve," "Voltaire," &c. And then as if what was said in the Signs of the Times vol. 3d, p 69, were all a base falsehood, exclaim, "Now it is proclaimed to the world that God does 'own and bless' the preaching of this doctrine, and it is loudly asserted, 'This cannot be denied!'"† We refer to these facts to show that there is a determination on the part of those opposed to us, to deny that any good results from the promulgation of the Second Advent doctrine. But why? Yes, we ask why? The answer is at hand. Plainly this. If it be admitted that God does "own and bless" the preaching of this doctrine, it shows that God and his truth are on our side. For it will not be pretended that God is in a theological error, blessing it to the great good of the people. And sure as God is with us, just so sure they will soon be found fighting against God. We have been told by ministers that they never knew one soul awakened and converted to God by the preaching of Christ's coming. Let such look at the result of the above meeting. Let them look at a like meeting recently held at Chicopee, where upwards of four hundred found the Savior. Let them look at our Conferences, and at all the places where we give lectures through the land. And we will point them to multitudes of the most glorious revivals which have been the fruit of preaching this doctrine. And we will challenge them and the world to disprove their genuineness. We know they will tell us, that we frighten people to get religion. But with what a kind of grace this comes from the lips of those who for years have been telling their hearers that if they did not repent then, they might the next day be in hell torments, let the reader judge.

That the preaching of Christ's second advent is most salutary in its influence, is a fact which if denied cannot be disproved. It leads Christians of all denominations who embrace it to renounce all their sectarian prejudices and love each other as brethren. It cuts up this love of the world, which has become the great damning sin of the church, root and branch. It leads to watchfulness, self-examination and prayer—to an increase of spiritual enjoyment, and a living and acting for eternity, that we may be found of Christ, "in peace without spot, and blameless," and receive from his lips "well done good and faithful servant." The Bible is read with an interest never before felt, and multitudes of souls, such as no other truth would ever have reached—Infidels, Universalists, and men long abandoned to habits of vice, and for years not known to attend meeting, with all classes in community, have been brought to embrace the Savior.

The rapidity with which this blessed doctrine is spreading, is utterly astonishing. A few months

ago and scarce a breath was lisped upon the subject, or any thing known or cared about it in this state. But now almost every place is being agitated with it, and the most intense interest is felt to hear, and believers are multiplying like the drops of the morning. While the most devoted in the various churches are laying hold upon it, the formal cold-hearted worldly-minded professor are among those who oppose it. It is making a sifting time among the churches, and a sealing time among the wicked. The awful crisis is now upon us. Who will be for Christ, and bear his reproach. Reader, if you love Christ, you will love his appearing, and be willing to confess the truth before a scoffing world.

L. C. COLLINS.

South Glastenbury, Ct. Sept, 22, 1842.

### Letter from Columbus Green.

DEAR BROTHER HIMES:—More than six months have passed away since I parted from you, and you bid me God speed as I went forth to sound the Midnight Cry."

The reason why I have not from time to time given you an account of the success that has attended my feeble efforts, in complying with your request, is not because the Savior has not been ready to bless the voice of warning, but because I thought communications from others might be more interesting to your readers. Since I left you I have devoted my entire time to publishing the *present truths*—and the Lord has blessed the truth to the salvation of many souls. I have witnessed the most powerful revivals that I have ever witnessed—all classes of individuals, the young and the aged—the moralist and the dark-souled infidel are subdued under the mighty power of this truth. "Oh that men would praise the Lord for his goodness."

I have lectured in several towns in the states and in some towns in the Canadas. There is a deep anxiety throughout this entire region to hear this truth—Individuals come from ten to twenty miles to attend a course of lectures. I have given away a multitude of books, and were it not for the scarcity of money in this region you would have hundreds of subscribers for the Signs of the Times, where now you do not have any. On the 12th of September, I closed a course of lectures in Berkshire, Vt. which was attended by the outpouring of God's spirit, the reclaiming of many wanderers, and the conversion of precious souls. Many of the brethren in this place had been anxiously awaiting the time when I should visit them—their hearts were prepared for the work—and I am happy to say that the ministers in the place not only came into the meeting, but they labored with their whole hearts to lead sinners to the blessed Savior; yes, more than this, they had in their visits and in their exhibitions of truth from the pulpit, prepared the people to hear the voice of warning. They have no fellowship for the evil servant who cries "my Lord delayeth his coming," but with one accord, with hearts filled with love to the Savior—they say, "Come, Lord Jesus! come quickly." "Blessed is that servant whom his Lord when he cometh shall find so doing."

On the sixteenth of this month I commenced a course of lectures in this place, and closed them yesterday. It has been a season of deep and thrilling interest; the youth and the man of grey hairs have been melted into tears under the truth; in the inquiry meeting yesterday, nearly an hundred persons were present; our prayer meetings have been unusually solemn, and in them we often saw the sinner rise and from a heart overflowing with penitential sorrow, request an interest in the prayers of the people of God; amongst this class was a man about sixty years of age—he arose in one of our prayer meetings, and, as near as I can recollect, said as follows—"My friends, you all know what my life has been, it has been *universally bad*; I now feel the need of an interest in Christ, the *tall oaks* of the forest *must* bow as well as others; I request the prayers of Christians that I may obtain the forgiveness of my sins." In our prayer meeting, last evening, he arose to give glory to God for what he hoped he had done for his soul. Many, who a few days since were mourning on account of their sins, are now rejoicing in hope of a glorious immortality, and many

others are anxiously inquiring, "What shall we do to be saved." May the Lord, by his spirit guide them to that Redeemer who is *soon* to be our king. O glorious hope!

"Fly swift around, ye wheels of time,

And bring the welcome day."

Yours, in the hope of the glorious appearing of Christ in 1843.

Troy, Vt. Sept, 22, 1842.

### Letter from Mrs. E. Moore.

CHRISTIAN BROTHER:—Having had the privilege of perusing your valuable paper through the kindness of a friend, for the last three months, I am happy to add my name to your list of subscribers. And in doing so, you will pardon me for trespassing a moment or two, on your time, to express my fervent wishes, yea, my ardent prayers, that your labors of love in sounding the Midnight Cry to an *unbelieving* world and *slumbering* church, may be crowned with success! And they will be; for "the arms of your hands are made strong by the hands of the mighty God of Jacob!" Already has the Macedonian cry "come over and help us" been raised in the "far west." A few of us have learned to "love the appearing of our Lord" and "are waiting for his coming," and our hearts are with you and your able co-operators in this great work. Be not discouraged, though "Christian ministers" of "learning and ability" oppose you; "if the work be of God it cannot be overthrown!" That it is of God, my understanding and my faith heartily respond, though it is scarcely six months since I heard the first lecture (by the Rev. G. D.) to prove the second coming of Christ was to usher in the millennium. I am a Baptist; was educated among those who believe there *must* be a thousand years of great *religious* prosperity before Christ shall come to judgment; and though now from my limited knowledge, in the language of the blind man in the gospel, I can only "see men as trees walking," yet I praise and adore the riches of that grace that has shown me a "more excellent way." I have read several works on the subject, and all point me to the Bible and urge a diligent study of it, and I cannot better express myself than in the language of one who has addressed you (Rev. Mr. Fitch) "the subject seems to me to be surrounded and fortified on all sides, with an array of *Scriptural* testimony which *nothing* can overthrow." What, indeed, can put an end to the sin and wickedness, the fraud and violence, which every where abound; what can root out the tares (which are to grow together till the harvest) but the visible personal appearance of the Lord from heaven, the blessed Savior. I can only add "even so Lord Jesus come quickly." Yours, in the hope of the gospel, and in the promise of his coming. Detroit, July, 16, 1842.

### A meeting in the Great Tent,

AT NEWARK, N. J. NOV. 3.

Arrangements have been made for pitching the great Tabernacle in the city of Newark, N. J. on the 3d of Nov. 1842. The meeting to continue eight or ten days.

Mr. Wm. Miller, Rev. J. Litch, J. V. Himes and others are expected to be present and will show, from the Word of God, the manner and object of Christ's Second Coming, together with the reasons for expecting him in 1843. All who love the appearing of our Lord Jesus Christ, are affectionately invited to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is to be done must be soon done.

The great object of the meeting is, like those which have already been held, to arouse both the church and the world to a sense of their peril, by sounding the midnight cry.

Friends from the country can have provisions for themselves and horses on reasonable terms. It is desirable that our friends, if convenient, will provide tents in companies, and encamp with us on the ground. Further particulars hereafter. We hope our friends from New York, Brookline, Philadelphia, and other places, will come up to this great feast of tabernacles. L. D. FLEMING, A. FLAYEL, } Com  
— WAYNRIGHT, C. MERCHANT }

† Rev. J. A. Hozea's False Alarm, p. 15, 19, 20, 21.



## The Coming of the Son of Man—Uncertainty of time.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," Matt. xxiv. 36. It seems that many consider this passage a sufficient argument to convince every Christian of the impropriety of searching for the time of the coming of our blessed Lord; and my object in this communication is to meet this argument and try to refute it. And to do this fully, I am willing to admit, *first*, That day and hour means the same as though Jesus had said that neither men nor angels know anything about the time. *Second*, That many of the arguments used to prove that Christ will come in 1843, are worthy of confidence. Then I shall endeavor to show that these are in accordance with God's dealings with his people anciently. To do this I shall make three propositions.

*First*. That there is no evidence that God did reveal time when great events were to take place, either to men or angels, until it was necessary that his people should know them.

*Second*. As the time drew near, he made known his purposes to his children in various ways.

*Third*. That the point of time was more or less definite, and also the length of time, that it was made known beforehand, varied according to the circumstances of the case.

The *first* event which I shall name, is, The flood. God told Noah that he would destroy all flesh from off the face of the earth by a flood, and ordered him to build an ark, but did not reveal to him the time that it would take place until seven days before, Gen. vii. 4.

2. The destruction of the cities of the plain was revealed to Lot, just time enough for him to escape with his family, Gen. xix. And here I would ask, If any suppose that the people in the days of Noah, seven days before the flood, or the inhabitants of Sodom one day before their destruction, believed it any more, than the people at the present time believe that in a few months the Son of Man will come in the clouds of heaven. And as it was in the days of Noah and Lot, so shall it be in the day when the Son of Man is revealed, Luke xvii. 26-30.

3. The deliverance of the children of Israel from Egyptian bondage, Ex. iii. 4.

4. The deliverance from Babylonish captivity, Dan. ix. 2. There are some things connected with this event that are worthy of notice. 1st. That such a man as Daniel was, with his advantages, should not know any thing about the time when their captivity should end, until within about two years, is quite remarkable. 2. The manner in which it was revealed to him. He understood by books. So it was not because the event was not foretold and recorded, but it seems it was closed up until the time drew near. So the man clothed in linen told Daniel that the words of his vision was closed up and sealed till the time of the end; and in the next verse he says, "The wise shall understand." Dan. xii. 8. 10. And where is the evidence that they may not understand by books? 3d. I wish you to notice the effect produced upon him, (See ix. 3.) If it became Daniel to humble himself before God, how should we receive the tidings that the end of all things is at hand; and how should that class of professed followers of Christ blush, who admit that the coming of Christ may be, and probably is very near, but remain willingly ignorant of the evidence contained in the word of God, and regard the command of Christ to watch for his coming as nonessential. I would ask such one question. If you have a disposition to neglect any of the commands of Christ because you think they are not essential to salvation, have you not reason to fear that you yet lack that part which is essential? (See 1 John ii. 3.)

5. The destruction of Jerusalem. Although Christ did not tell his disciples when that event would take place, yet he gave them such instructions that they knew when to escape Luke. xxi. 20, 21.

6. Our Savior's first advent. Read 1 Pet. i. 10-12, and see if men or angels knew the time of his coming. Then turn to the gospels and see how it

was when he did make his appearance. Was not Simeon waiting for him? Luke ii. 25. 26. The Samaritans, as well as the Jews, were looking for the Messiah, John iv. 25. And if God has thus revealed his purposes heretofore, may we not believe that he will give his children understanding as to the awfully momentous period which is before us?

And to close, let us see how the third proposition will apply to the present midnight cry. *First*. Is it necessary that the time should be definite. No one can suppose that while the virgins were asleep under the influence of the opiate of a temporal millennium, that the preaching of the kingdom at hand would have awakened them without being somewhat definite about it. Again. Suppose, for instance, that the second advent of our Lord is to take place in 1843, but the time is not revealed. And suppose Mr. Miller or any other man should prove to the satisfaction of Christians generally, that the signs are actually taking place, which are immediately to precede the coming of the Son of Man, and is it not reasonable to suppose that people generally would have put it off much farther than 1843, and would be no better prepared than if no alarm had been given? But prove to sinners or worldly minded professors that they cannot go beyond a certain period at hand, and they will be likely to be awakened to the concern of their souls, and so much the more as they see the day approaching. *Second*. Will the length of time before the event compare with the past. Noah had seven days notice, time enough for him, his family and the creatures which were to be saved, to enter the ark. Lot had a few hours notice, time enough for him to escape for his life. The Lord appeared to Moses a few months previous to the departure of the children of Israel, which were necessary to prepare the people and bring the judgments upon the Egyptians. Daniel found that the captivity of the people was nearly ended, about two years beforehand, which, no doubt, was necessary to prepare them for a return to the land of their fathers.

The disciples of Christ had notice enough of the destruction of Jerusalem to flee to the mountains. John the baptist preached six months to prepare the way of the Lord. And the reader may judge whether the time is long enough to sound the alarm to the sleeping virgins, behold "the Bridegroom cometh, go ye out to meet him."

## Another 'False Alarm,' 'Rebukes,' &c.

DEAR BROTHER HIMES:—Before you complete your chapter of clerical opinions for publication in the SIGNS OF THE TIMES, you may add the following.—It is a resolution passed by the "Calais District Ministerial Association," Me., touching the Millennium, which may be found in Zion's Herald of July 20th '42, and reads as follows, viz.

RESOLVED,—"That in the opinion of this Association, there are *extravagances* in the sentiments and measures of the Advocates of a "Celestial Millennium" as "at hand even at the doors," which call for rebukes, or require for an exertion in the church to counteract that influence, and that we will *mildly and kindly* seek to save the church from the harm which we foresee coming upon it."

Now I suppose, Mr. Editor, that by "the advocates of a Celestial Millennium" we are to understand the believers in the pre-millennial advent of Messiah. Whatever extravagances are chargeable upon the present believers in the pre-millennial advent of Christ, so far as this *sentiment* is concerned, will be with, at least, equal weight against all who have entertained similar sentiments in all past ages of the church. Now this sentiment is of no modern date. It has high authority for its support, and may be clearly traced back even to the Apostolic days. It is advocated by the early Christian fathers, and no opposing sentiment ever obtained any degree of celebrity till of modern date. Opposition to it is almost exclusively the work of a century, or of two centuries, at the extent. Much of the wisdom and piety of the church is set for its defence. But why need I travel over this old beaten path for proof of this. When opposers choose to join issue in respect to the belief of the primitive

fathers, touching the pre-millennial advent of Christ, then there may be sufficient time to adduce the evidence. The charge of extravagance is here preferred against all who have ever adopted the pre-millennial advent of the Messiah as an article of faith. If the charge was designed to lie against this sentiment, it is not of so serious a nature as to call for "rebukes" of any character. But I perceive that the charge is not brought against one sentiment alone. Of course the Association never urged it against *sentiments* believed in common by themselves and pre-millennial believers. But there is a "*sentiment*" embraced in the resolution, against which it was probably designed to bear more expressly, viz., the belief in its being near—"at hand even at the door!" But with whatever force the charge is asserted against this "*sentiment*," it lies against—whom? "*Behold I come quickly,*" surely I come quickly," says "He that was dead and is alive again." The Apostles ever spoke of "the second appearing of Christ without sin unto salvation" as nigh at hand. I am not aware that they speak of any other than His personal appearance—"He shall so come in like manner as He ascended." An invisible appearing is a solecism in terms. I cannot believe that these brethren intended to bring any such accusation against our Lord or his apostles; but I ask if they have not virtually done it in denouncing the language used and "*sentiment*" inculcated by them as "*extravagant*." Perhaps these dear brethren only intended to disclaim the '43 theory (so called) as extravagant. It is hoped that these brethren will define their position and terms, either in an individual or an associated capacity, so that we may know what they mean by "*sentiments*" farther than has been supposed, and that they will prefer no more grave charges without specifications. We are also left in the dark in respect to what particular "*measures*" are alluded to, as prevalent among pre-millennial believers which are considered as "*extravagant*" by the Association. There is a class of these who firmly believe that the personal appearing of Christ, when "every eye shall see Him, is nigh—at hand even at the door;" and yet they have fixed upon no particular year, but are earnestly "looking for and hastening unto the coming of the day of the Lord?" These have no sympathy for that theory, the virtual sentiment of which is "my Lord delayeth His coming." That the whole body of pre-millennial believers are extravagant in their "*measures*" as such, I have not the slightest evidence—that many of them are in "labors more abundant" for the salvation of souls and the holiness of the church, I do know. And what "*harm*" can result from all this? It surely requires a prophetic eye to "*foresee*" any. On the contrary, wherever the pre-millennial belief has obtained, good has been the result, and I know them to be, as a body, (to say naught of their opposers) vital Christians. I can but think that the passage of the above resolution was uncalled for. I did think of framing a resolution to place in juxtaposition with it, but forbore lest the brethren should think me uncharitable. In hopes that we may meet where we shall see eye to eye—I subscribe myself yours in Christ.

Feeding Hills, July 26th, 1842.

ALPHA.

## Letter from A. Mussey.

DEAR BROTHER HIMES—I again resume my pen to address you, not without feeling my unworthiness to address a servant of the Most High God, but I feel to give thanks to him that I have dear brothers and sisters all through the world, that I expect to meet soon in another world if not in this. The time is rapidly approaching when the saints of the Most High shall take the kingdom and possess it forever and ever. What a soul-cheering thought! Glory to Heaven's high King, I have had the privilege of hearing the Midnight Cry sounded long and loud. Brother Litch has been here, and lectured seven days. I have seen his face and heard his voice proclaiming the coming of the Lord in 1843. Evidence from Scripture has been brought in abundance to prove these things are so. The mouth of the gainsayer has been stopped, the lukewarm have been stirred up to newness of life, and many who



have disbelieved the advent so near, have come out boldly and acknowledged their belief in Christ's coming in '43. Backsliders have been reclaimed, sinners have been converted, both old and young, male and female, and the work still goes on. I must acknowledge this has been the most powerful meeting I ever witnessed in this place; it is the mighty Midnight Cry. Glory to the Son of God, it is the power of God unto salvation, to every one that believes it; and it causes them who disbelieve it to tremble for fear these things are so. This is the true gospel of the Son of God, it is all that should be preached, it is all that will alarm sinners of their danger; and yet how true it is that many who profess to be watchmen, are yet in the dark, as respects this great and all important subject, and do not give the trumpet that certain and solemn sound they should. All who look into these things with a watchful and prayerful attention, can see these things are so. They find it is not man's opinion, but it is the plain word of God. Who could not discern that this is the time of the end if they were willing to search the Scriptures to see if these things are so? Who cannot see that the wicked are doing wickedly and do not understand; and who cannot see that the *wise* are now beginning to understand? Those that are in darkness cannot see; but ye brethren, are not in darkness that that day should overtake you as a thief; ye are all the children of the light and the children of the day, we are not of the night nor of darkness, Thess. v. 5. Who cannot discern the signs of the times? Those that are saying, My Lord delayeth his coming; those who are crying peace and safety when sudden destruction is near; and unless they repent speedily, that day will come upon them as a thief, and they shall not escape. Who wishes to have the Savior delay his coming but those who are not prepared? Who are saying the end is not yet, but those whose god is this world, and their craft is in danger? Who are preaching a thousand years of peace and safety? Unfaithful ministers, who are saying it is no matter when that day comes, if we are only prepared. Those who do not feel the worth of souls. Those who do not realize the awful condition of the ungodly in the judgment day. Those who care more for their own souls than the souls of others. My brother, is not this too true to be denied? Here let us pause one moment, to consider whether it is any matter when it comes, if we are only prepared. Sinners all around us, and no matter! The judgment day just at the door, and no matter! Eternity with all its realities just ready to unfold to the view of poor sinful mortals exposed to the wrath of Almighty God, and no matter! If we are ready ourselves, don't we want others saved? Yes, all will answer. Then let us all awake to the subject of the second coming of our Lord, and as much as in us is, *preach* the judgment at hand; and if this will not alarm and lead them to a speedy preparation to meet their Judge, nothing will. But it is too much the case, that the priests bear rule, and are agreed in saying, my Lord delayeth his coming, and the people love to have it so, and what will they do in the end thereof? The word of God tells us plainly. And now I would ask a few questions more. Who is sounding the glorious and mighty Midnight Cry? Who, I ask, is sounding an alarm in God's holy mountain? Who is arousing the church and the world to this great event? It is the true watchmen of God, who have searched his holy word, have laid aside all sectarianism and principles and doctrines of men, and in that holy book have learnt that the Lord is coming next year to gather up his people and to take vengeance on them that know not God, and obey not his gospel. It is those who have taken their lives in their hands and have gone forth like lambs among wolves, crying mightily over the mountains and through the valleys, Behold the Bridegroom cometh, go ye out to meet him. May God bless them in his mighty work. So now I would ask, Who love to hear this glorious news? Christians. Who love to hear that Jesus is coming in '43? Those that love God and love his appearing, bless the Lord. Who long to have that day come, and are praying God to hasten it in his own time? Those who have clean hands and a pure heart; those who wish to meet and be complete, and long

together dwell. And such will receive the promised blessing. For blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. At that day Zion shall be redeemed with judgment, and her converts with righteousness. But what will become of unfaithful shepherds in that day? What will become of cold hearted professors, backsliders and sinners; rich men and mighty men, chief captains, the high, the lofty, and the proud? What will ye do in the end thereof? May God help them to listen to the Midnight Cry that is echoing through the land, and prepare to meet that day in peace. I rejoice that I have the privilege of reading your paper weekly; it is food to my soul; and again I rejoice that the kingdom of heaven is at hand. I expect to see the New Jerusalem coming down from God out of heaven next year; I believe it from the centre of my soul, I can see no further; for he which testifieth these things saith, surely, I come quickly; even so, come Lord Jesus. This is the sincere language of my heart. May the grace of our Lord Jesus Christ be with you all—Amen.

Your sister, in the hope of the glory of God.  
Whitefield, N. H. Aug. 8, 1842.

### Second Coming of Christ.

"The Lord will come! but not the same  
As once in lowly form he came.

Yes, he is to come again to this world, to claim the kingdom which the world refused to yield to him when he came before, and yet persists in refusing—and will persist in refusing, till he comes again. Then it may deny his claim no longer. Then he will vindicate his right to the world. In the clouds of heaven he will come. Not such as darken or obscure, but the cloud's of heaven's uncreated and spiritual glories—breaking upon the world's sight in more than the resplendency of ten thousand suns, and suddenly as the lightning's flash from east to farthest west. The Lord Jesus, sitting upon the throne of his glory, in the glory of the Father, and with all the holy angels—all heaven attendant on his advent—all eyes on earth beholders! Every eye shall see him! How will they endure the sight? All the kindreds of the earth shall wail under the dreadful manifestation of Him whom they have pierced, and of whom they have said, "We will not have Him to reign over us!" Faint, in comparison with this, are all the exhibitions men have ever witnessed of sublimity and awfulness.

And some of our brethren, devoted seekers of truth, have sought to understand the *time* of this event—and some of them, by study of the prophecies respecting it, have come to a belief, that in the course of *next year* it will be! Some are both preaching and living this faith. For this they have fallen under reproach, contempt, and persecution—of which we hope they will reap the blessings which we are privileged to gain by persecution. Their honest expression of their honest convictions, has brought out to their view the world's hatred of Christ's appearing—the false church's hatred of it. It has called forth the spirit of sect, so that they see it to be anti-Christ. Should they be disappointed in the expectation—should 1843 pass over, and "all things remain as they were," they will see much more of the heart of a world lying in wickedness, and a Church professedly the bride of Christ; but really an adulteress with the world, and the mother of abominations. Then would the world and the Church be emboldened to pour out upon them of the fulness of scoffing and persecution which is in their heart, but which is now in a measure repressed by a half-fear that the preaching of the near advent may be true. Per-

haps our Lord is suffering our brethren to be mistaken as to the exact time, that the world, all of anti-Christ, Church and State, may have occasion for acting themselves out more fully in the eyes of heaven and earth. They will act their *heart* out more boldly if next year pass and the world yet continue as it was. Perhaps our brethren, who would be the subject of such persecution, should they be mistaken in the time, *need* it. If they are not quite dead yet to reputation, sect, lucre, pleasure, and all the forms of the world, they will be brought to a more complete crucifixion then. Then their faith will be tried in the fire, and their faithfulness to Christ that *has* come, and *is yet to come*, will be tested. Then the pure Christian gold, the true disciples of the Christ already come, will endure and glow the brighter—and others, who may now be looking for speedy possession of the *crown* without the *cross*, will relapse into sect, and other spirits of the great Babylon—as the worldling relapses from sick-bed repentance and hope, when the apprehension of immediate death passes off in a recovery of health.

For one, we feel not an assurance that the mystery of God will be finished, and the world and anti-Christ fully developed so soon—nor are we confident it will not be. We think there are plagues foretold in Revelation, and signs described by our Lord, to precede the world's end, that have not yet been fulfilled, and cannot reasonably be expected to be fulfilled completely within a few months hence. Yet in this we are not confident, for the Lord may do many and mighty works in a brief time. He may consummate His concluding dispensations to earth, in a manner unexpectedly, and terribly summary. If it be His righteous pleasure to do it so, even so as to accomplish all within the present year, Amen! Even so come, Lord Jesus. We do not attach so much importance to a foreknowledge of the time of our Lord's coming, as some do—deeming it not essential to Christian character. Christianity is the same from the day he ascended, to the moment of his coming in glory. What saved those living when he went up from Olivet, will save those that shall be alive at his appearing on the "great white throne." Deadness to the world and a life unto God, in Christ, is *SALVATION*, in time past, present, and to come. Without this, all knowledge of His coming will be useless; with it, there is perfect safety, though without any knowledge of that time. Our Lord's direction from the first has been, "Be ye ready." True discipleship constitutes perfect readiness. Nothing else does. The faithfully following Christ that *has come*, is the full and only preparation for meeting Christ that *is to come*. Sharing with the "Man of sorrows and grief" is the qualification for sharing with the "Lord of Glory," in the day of His appearing. Hence we seek mostly "to know Jesus Christ and Him crucified."

We do not, like some, apprehend damage to Christ's cause by our brethren's preaching the advent near—next year—should they prove mistaken. Would the world scoff more boldly! Let it! God wills that it should have opportunity to scoff out fully from the blackness and bitterness of its heart. Will infidels be multiplied? They *will* be infidels that *want* to be; and they will be suffered to show themselves such, who are such in heart. Will the carnal Church, now so generally manifesting her ha-



tred of the tidings of the coming so quickly, of Him whom she professes her Lord and Bridegroom, be yet more emboldened to commit fornication with the kings of the earth, to glory in her sectarian prospects of numbers, popularity and wealth, and power? Let her. She will have opportunity to act out the abomination of her heart, that her judgment may be acknowledged just by a witnessing universe. But *this* occasion for the manifestation of infidelity and anti-Christ may not be afforded—or it may be. God knoweth. He will do all things well—all in the right time.

The manifest results of this preaching the near coming of the Lord are good. It presents a point in Christian truth, which (like other points, as Anti-Slavery for instance,) when acted upon and followed out, leads to the completion of Christian character. We speak here of the general idea of Christ's near coming, without specification of the exact time. It breaks in like thunder upon the false profession and carnal security, and flashes more terribly than the lightning glare against covetousness, sectarianism, and all the spirit of the world. It reveals the same truth in regard to all these falses, that Jesus of Nazareth taught, and demands the same consecration to God and renunciation of self and the world, that his gospel has been demanding of all that have lived these eighteen hundred years past. It tells the same truth he preached on the mount, and in all his ministry, against laying up treasure on earth, and all selfishness and worldliness. If men awake to the practice of those truths, it is well, whether it be by the preaching of Christ upon the cross, or Christ to come on the throne of judgment. But let none be deceived: the truth must be acted upon and followed out, whatever point is commenced with. Nothing short of forsaking all for Christ will do. That is salvation. Nothing short of that, is. Let this be preached—urged—practiced by all who look for the coming of the Lord, whether they believe it will be next year, or sooner or later. He *will come*. Be ye ready. Be not deceived: if ye die in your sins, where he is ye cannot go. If ye remain alive at his coming ye cannot meet him in peace, without holiness. "I say unto all, Watch! for in such an hour as ye think not, the Son of Man cometh."

#### Letter from Orris Pier.

REV. AND DEAR SIR:—Although a stranger, I take the liberty to address a few lines to you. We have recently had a course of lectures in this place on the second advent of Christ, from our excellent brother, Rev. C. Green, of Colchester, whose only object appears to be the salvation of souls. He is well qualified for the business in which he is engaged, his communications are clear, and, in my opinion, his arguments unanswerable. He was with us eight days, and although it was a very busy time in the year, yet our congregations were good, especially in the evening, and the strict attention they gave to the word, was conclusive evidence that they felt interested in the subject; and why should they not, if there is interest in it for one, there is for all. We were not as pleasantly situated as we could have wished, for although there are three meeting houses in the place, we were under the necessity of going into the Court House. You will learn from this that in the minds of some at least of the rulers, there is a strong opposition to the subject; and if I had some temple's veil to hide behind while I tell it, I would say that while some of the lectures were being delivered at the Court House, some of the official members of the church were seen pitching quoits in the street. The lectures have excited quite an interest here, the spirit of inquiry is abroad

among us, many are saying, are these things so; others, the arguments are conclusive; and others, that the Scripture proof is overwhelming. But others, described by the apostle Peter, saying, "where is the promise of his coming? for when the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they (appear at least to be) willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was being overflowed with water, perished," and also, "That the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. But this unbelief will never make the truth of God of none effect, no, "The day of the Lord will come as a thief in the night."

When wrapt in flames the etherial realms shall glow,  
And heaven's last thunder shakes the world below.

Yours, in the best of bonds,  
St. Alban's, Aug. 22, 1842.

#### Light in the West.

MESSRS. HINES & LITCH:—In passing through Rochester, a short time since, I chanced to come across a copy of Fitch's letter, published at LeRoy, (thanks be to God that he thus threw truth in my way) which I examined, and have been led diligently to search the Scriptures to see if these things are so—praying to God for understanding, and I rejoice in belief of the truth that Jesus will come quickly, and that the redemption of the saints draweth nigh.

Shortly after reading Mr. Fitch's letter, I sent for a quantity, and obtained 160 copies; and scarcely a day passes but some are issuing from the Drug Store of which I am proprietor, medicine and truth going out together. I resolved, long ago, not to live for myself, and not to lay up treasure for this world—and I am anxious to scatter truth, and ready to do according to my ability to promote its advancement and triumph.

Will you be so kind as to give me a particular statement of the publications best adapted to throw light on this subject, with their price, and also of tracts best fitted for general circulation among the community. Coming daily in contact with individuals from different parts of the surrounding country, I am placed in a favorable situation for scattering light. We want light in western New York, and truth to silence the mouths of scoffers.

EDWARD CANFIELD.

Clyde, Wayne Co. N. Y. Sept. 27, 1842.

#### Results of the Second Advent in Atkinson, Me.

DEAR BROTHER HINES:—The Conference in Atkinson closed yesterday, the result of which has been most glorious—souls we trust were truly converted to God, backsliders reclaimed—and a great number we left who manifested a desire for salvation. At the close of the meeting, some 200 expressed their full faith in Christ's coming "at the door," and a good proportion of them declared their faith in '43, several ministers among them.

There is a great cry in Maine, for laborers to give the "Midnight Cry," and praised be God, the number is increasing. On Wednesday, the camp-meeting at Exeter commences, at the close of which you may hear from me again. Yours, for truth,

T. M. PREBLE.

#### Chicopee Camp Meeting.

EXTRACT OF A LETTER FROM R. E. LADD.

Bless God, the flame burns gloriously in this, and at the other village. I have just returned from a second advent prayer meeting, and it was good to be there, room crowded, christians rejoicing, mourners weeping and converts praising. Glory Hallelujah.

The fire passed over from our campmeeting, (I am informed, on to the mountains westward) and salvation has come down upon the people, as never has been witnessed before in that section. Our second advent brethren go from house to house, converse, exhort and pray, and souls are converted daily.

The campmeeting has been the greatest blessing to us in this region that could have occurred, as a means of grace.—Infidelity has received a check it will not recover from, until the Lord Jesus shall be revealed.

Yet scoffers rage, and liars are multiplied constantly. I am glad you made the statement you did relative to finances at the meeting, as a very unfavorable impression had gone abroad on that subject.

May God bless you and speed your labors to the awakening of the Church, and to the bringing of lost sinners to God. Your brother in the blessed Hope.  
Cabotville, Sept. 23d. 1842.

DEAR BRO. HINES:—We commenced our meeting on Wednesday, Sept. 21st, which held five days. Brethren H. Frost and J. L. K. Staples came to our assistance. The Lord was sensibly realized as being in our midst, and his special blessing has been witnessed. The brethren have been much revived, backsliders reclaimed, and eight or more regenerated: others are still seeking for pardon. The doctrine of Christ's second coming being the next great event is received by many in this region.

In Conference, *Resolved*, That in our opinion the kingdom, Dan. ii. 44, is Christ's glorified kingdom, to be set up in the days of the ten kingdoms, denoted by the ten toes of the great image, and at the return of the parabolic Nobleman, Luke xix. 11—27, and to be the next great event to be witnessed.  
JOEL SPAULDING.

Anson, Me. Oct. 5, 1842.

#### SECOND ADVENT TABERNACLE MEETING, IN BENSON, VT. OCT. 20.

A tabernacle meeting is to commence in BENSON, VT. the 20th instant. It is to be held about two miles from the lake where the steamboat calls twice a day. Friends in the vicinity are earnestly invited to furnish themselves with tents and provisions, together with a good quantity of bed clothes, and encamp on the ground. Provision has been made, however, for boarding on the ground for about \$1.50 per week. Per order of the Committee of Arrangements.

#### Letters

Received up to Oct 10th. From P. M. Cabot, Vt. South Hero, Vt. North Montpelier, Vt. New Market, Ind. South New Durham, N. H. Mattapoisette, Mass. Stonington, Ct. Vermont, N. Y. Hartford, N. Y. North Rochester, N. Y. Norway, Me. Brooklyn, Ct. Acworth, N. H. West Woodstock, Ct. Blacks, Me. Leicester, Mass. Norwich, Vt. Dedham, Mass. Manchester, N. H. Rochester, Vt. Stowe, Vt. Willington, Ct. North Fairfax, Vt. Amesbury, Mass. Westfield, N. Y. Brooklyn, Ct. Hartford, Ct. Burnt Hills, N. Y. Jamaica, Vt. Ware, Mass. Greenwich, N. Y. Stockton, N. Y. Troy Pa. North Scituate, R. I. Holmes Hole, Mass. Glastenbury, Ct. Hanover, N. H. South Hadley Canal, Mass. Warwich, N. H. Massena, N. Y. Middletown, Ct. Troy, N. Y. E. H. Wilcox. Methuen, Mass. Windsor, Ct. Sand Lake, N. Y. Mulbery, Ohio. New Ipswich, N. H. Texas, Ga. Morristown, Vt. Stonington, Ct. Sandwich, Mass. Portsmouth, N. H. Hartford, Ct. Northfield, Mass. Haydenville, Mass.

From John Pearson, P. T. Kenney, A. B. Huntington, James Clough, Samuel Cass, Benj. Irish, Wm. Miller, H. B. Skinner, Israel Randall, Wm. Storrs, Tho's M. Preble, R. Parker, Samuel W. Shepherd, S. Bliss, Cicero Roberts, Wm. Holt, W. B. Start, S. Pollard, Jonas Wood, H. B. Skinner, J. S. White, Marion H. Leonard, L. Kelley, Leonard F. Allen, Peter Clark, Freeman Grandy, Chester Field, Joel Spaulding.

#### Books Sent.

One bundle to Jonas D. Johnson, Worcester, Mass.  
One Bundle to Wm. Thompson, South Wolfborough, N. H.  
One Box to W. D. Tuller, Kensington Ct. Via Hartford, Ct.



*Dr. J. S. Burdett*

# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

[Terms—\$1 per Vol. (24 Nos.) in advance.]

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

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Boston, Wednesday, October 19, 1842.

Whole No. 77.

## Review of Stuart's Hints on Prophecy.—No. V.

Professor Stuart claims that the object of the writer of the book of Revelation, "is to guard, to guide, to fortify and to console Christians" while under persecutions that they were then enduring; and therefore, "that the book must consist of matter appropriate to its design." He adds, "If we deny or overlook this, we must, of course, involve the writer in the charge of having failed to execute his purpose, or of having executed it in a feeble or unsatisfactory manner." P. 104. We, however, do not believe that the writer had any design whatever, than to record that which the angel signified to him; nor do we find any evidence that it was not written for the encouragement of the church in all ages. We are surprised to find such a sentiment as the above quoted in the writings of a New England orthodox divine; but should be prepared to find similar views in "the excellent" German "work" quoted p. 92. He supposes that his views are correct because, "the things to come to pass, are those which are shortly to come to pass." He, however, admits, p. 106, that some of the events were only "speedily to commence taking place, for the second catastrophe is a prolonged one, as may be seen in Rev. xvi. 19;" and also that a part of the work "has respect most plainly to the distant future." "Of course," he says, p. 107, "some modification of the expressions coming to pass quickly, and coming quickly, is necessary." With these admissions, it will be only necessary to show that the book consists of a series of events, commencing at the period about when it was written, and reaching down to the end of time, to reconcile it with the stress which he lays upon the words "I come quickly." And it is also worthy to remark, that no such expression is made, only when a chain of events has reached near to the consummation of all things.

His desire to avoid considering any thing as a prediction needing a fulfilment, forces him, sometimes, into strange positions. We will give one specimen. Speaking of the new heavens and new earth, he says; "this is not properly a prediction, but a description, which is intended for the very purpose of creating emotion in the breast of his readers!!" p. 107.

He says of the locusts, in Rev. ix. 10, that should torment men five months, that "a strictly definite period does not appear to be here designated," and adds, "All attempts to show that a day for a year is here meant would be nugatory; for to what can 150 years in this case be applied?" p. 109. It has been already shown in "Miller's Lectures" that that period was precisely fulfilled in the attacks which the Turks made upon the Greeks; and which continued 150 years, from July 27th 1299, when they made their first attack, to 1449, when the heir to the throne asked the consent of Amunt, the Turkish Sultan, to ascend it. And the application of the description of the locusts to the Turks is also there given. The hour, day, month and year, that they were to

kill the third part of men, is also there shown to have been fulfilled in 391 years and 15 days; but Prof. S. makes no allusion to that period.

Our limits forbid our making as large quotations from his work as we could wish, or of commenting upon them to the extent which some may deem necessary: we shall, therefore, content ourselves with a more brief review of it. The first period in Rev. that he limits to literal days, is that found in Rev. xi. 2, where it is predicted that the Gentiles shall tread under foot the holy city forty and two months. This he claims was fulfilled while the Romans were in the land of Judea; for he says, "it involves the idea that the country of which the holy city is the capital, is also trodden under foot," p. 110. He gives the history of that campaign, and adds, "here then are the 42 months in question, with the variation of only a few days, or possibly a few weeks," p. 111; and, "If we suppose now that the former part of February was the month when war was declared, or the commission made out; we shall find that three and an half years elapsed between this period and the taking of Jerusalem, and destroying it on the 10th of August, A. D. 70." p. 112. Notwithstanding he proves so definitely the fulfilment of this prediction in just forty-two months; yet the fact that according to the best scholars the book was not written till more than twenty years after these events transpired must cause some doubts as to the correctness of the application.

The period in Rev. xi. 3, of 1260 days, that the two witnesses were to testify in sackcloth, he admits to be contemporaneous with the preceding one; but the witnesses he claims were the Christians, who fled from before the Romans; and who are called *two witnesses*, "as we may suppose, because by the mouth of two witnesses every word is established"! "The sum of Rev. xi. is, then, that the Romans would invade and tread down Palestine for three and an half years, and that during that period, would be bitterly persecuted and slain; but still that after the same period the persecution would cease there, and the religion of Jesus become triumphant," p. 113. As these two periods are admitted to be contemporaneous, the remarks which have already been made respecting the definiteness of the fulfilment of one period in literal days, will apply with equal force to the other. This summary method of disposing of the eleventh of Rev. overlooks some of the most important points in the prediction, and which Prof. S. does not attempt to explain. The two witnesses are said to be the two olive trees and the two candlesticks standing before the God of the earth; and the angel told Zerrubbabel, Zech. iv. 6, that the two olive trees were the Word or God; and that being contained in the *two Testaments*, proves them to be the two witnesses. Those which hurt them were also to be killed; they were to have power to shut heaven, &c; they were to be killed by the beast that ascendeth out of the bottomless pit; their bodies were to lie in the street of the city three and an half

days, and were afterwards to ascend to heaven in the sight of their enemies; and when they were killed, they that dwell on the earth were to rejoice over them, and make merry, and send gifts one to another, because these two prophets tormented them. It is, however, shown to be fulfilled in none of these particulars; but they are passed by in silence by Prof. S. There was also in the same hour an earthquake, in which a tenth of the city fell; but according to Prof. S. the whole of the city fell. In chapter x. 5—7, we learn that after the sixth angel had sounded, that an angel which stood "upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that *there should be time no longer*: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Then in chapter xi. 15—19, all of which chapter Prof. S. applies to the destruction of Jerusalem; it reads—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thyself thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and shouldest destroy them which destroy the earth." Now if he is willing to be governed by what he calls his "first great position, that the Bible means what it says," p. 135, it is incumbent on him to show that all this has taken place: that "time is no longer, that the mystery of God is finished, that the kingdoms of this world have become the kingdoms of our Lord and of his Christ, that the time of the dead that they should be judged," has past, and that the saints are already rewarded, and those who destroy the earth destroyed: or we must look to a future fulfilment of it. And as the whole chapter has a close connection with the sounding of the seventh angel, it can but demonstrate that the application of it to the destruction of Jerusalem is forced, and contrary to his own rules of hermeneutics. The seventh trumpet is the last trumpet of which we have any account; and St. Paul assures us that when the last trumpet shall sound the dead shall be raised and we shall be changed; and that accords perfectly with the literal reading of the close of chapter 11th. There is so full and so harmonious an exposition of this chapter in "Miller's Lectures," that to go over the same ground here would seem like a repetition. We, however,



cannot leave this chapter without one remark. Our Saviour, in Luke xxi. assured us that Jerusalem would be trodden down of the Gentiles till the times of the Gentiles are fulfilled; but he does not date the commencement of that till its destruction. Prof. S., however, makes its treading down terminate on the 10th of Aug. A. D. 70—on the very day that Jerusalem was destroyed, and when our Saviour makes it commence. In the Lectures referred to, Mr. Miller has shown that the Old and New Testaments were forbidden to be read in any than the dead languages for 1260 years, from 538 to 1798; that at the close of that time they were prohibited and burnt for three and an half years by French Deists, who rejoiced over them, made merry, and sent gifts; that after that they were restored and have gone in clouds all over the world, in the sight of their enemies; that the same hour was the French revolution, in which 7000 names of men were destroyed, and one of the ten nations subverted; and that the chain of prophetic events has been fulfilled; so that at the present time, we are only to expect that the nations will be angry and the wrath of God will come, when the seventh or last trumpet shall begin to sound, when the dead will be raised and we shall be changed. B.

### Hope's Reasons for Her Faith.

DEAR BRETHREN:—I have been for some time a believer in the Second Advent at hand, but was at times subjected to doubts and fears concerning it: but praise God, I feel they are in a good measure vanished, and I now feel to say with the happy number, 1843 is the end. How I have been confirmed in this faith, will appear from the following lines; and I wish you to insert them in the Signs of the Times, for I have confidence they will do no hurt to the cause, if they do no good.

Daniel viii. 24. "And shall destroy the mighty and holy people." Who shall do this? I answer—The little horn, the king of fierce countenance, and shall destroy the might or influence of the saints, with their lives. Daniel xii. 6, and onward to the end of the chapter. "How long shall it be to the end of these wonders?" It shall be for a time, times, and an half time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Who is this he referred to? I answer, The king of fierce countenance; the little horn. But how shall he accomplish the scattering of the holy people? and who are the "holy people?" He shall accomplish the scattering of them by destroying their influence with their lives; and in various instances, smiting the shepherds and scattering their flocks. But the question is asked, "Who are these holy people?" Who are they? Why the same as in chapter viii. 24. Do they not seem to correspond? And again,—When shall he accomplish their scattering, or destruction? Previous to the expiration of the time, times, and half time, he shall have done his bloody work. In what sense will all things be finished? I answer, The prophecies run out concerning the power of the little horn at the end of the twelve hundred and sixty days, or time, times, and half time; and those numbers expired in 1798, and nought but the last link remains to be finished. I must believe these holy people, spoken of in Dan. viii. 24, and xii. 7, are the same; and the scattering their power to mean nothing more nor less than

the distress and sorrows heaped upon them by their persecutors: their influence or power to win souls to Christ, destroyed or scattered with their lives. Great God! what a flood of light has broke in on my vision! to me this is evidence sufficient: to others it may be none. Admit this to be correct, and the Rev. Mr. Dowling's Antiochus has to retire into the back ground. The vision concerning the "little horn" ended when the Pope lost his civil power, and his kingdom was left to consume to the end of the remaining 45 years, which intervene between the fulfilment of these prophecies and the time when Daniel shall stand in his lot; and it be fulfilled, "Behold, I come as a thief!" But, says an objector, I might believe this doctrine if I had any evidence that the Apostles understood these numbers. This objection is of no weight, although it is in the mouth of every opposer to the doctrine. Go, sceptics, ask Peter, if after reading perhaps hundreds of times the 60th chapter of Isaiah, and other prophecies concerning the calling of the Gentiles, if he understood the prophet's meaning? He will tell you he did when the sheet of all kinds of beasts was let down to him in a vision by God himself; and that he then cried out, Lord, I perceive now, thou art no respecter of persons:—and yet your infidelity is much greater than his was; for he was convinced immediately, and you remain sceptical still, in spite of all the evidence you have received. And do you wait for greater evidence than you have or may receive, when there is enough to convince any honest seeker after truth? If so, wait on, then! wait on, sinner, you will soon have a far more clear evidence; it will indeed be let down from heaven; yet not in dream or vision, but in reality, fearful reality. For the Lord Jesus shall descend from heaven, with a shout, and the voice of the archangel, and the trump of God; and none will then deny the evidence. Instead of a sheet to embrace all sinners in the atonement, a vast sheet of flames to destroy those sinners who have sought no interest in that atonement; sinner, the die will soon be cast! The seventh trumpet will finish the mystery of God! and the shrill blast of that trump you will shortly hear. Beware! lest you wait to all eternity; the soul once lost, is lost forever!!

HOPE.

From the Day Star.

### Look at Facts.

The subject of the Coming of the Lord in 1843, has stirred up the whole camp of Satan in this vicinity to oppose the truth.

It is a fact, that look which way you will, you can see the great adversary marshalling his forces and gathering them together for the great conflict which is to result in his complete discomfiture and everlasting downfall.

It is a fact that wicked men and scoffers rage, and swear, and scout at "Millerism," as they are pleased to term that doctrine, clearly set forth in the Scriptures of truth, which tells us to "watch and be sober," for, "behold, he cometh with clouds!"

It is a fact that both religious and political papers, totally at variance and warring with each other on other points, are perfectly agreed on this, and concentrate all their strength in opposing the blessed doctrine which teaches us to look for the "glorious appearing of the great God and our Saviour Jesus Christ."

It is a fact that the doors of all our churches are bolted and barred against the entrance of

those who bring us "glad tidings of great joy," and in their hearts simply desire to say to their brethren, "lift up your heads, for your redemption draweth nigh!" and to all men "Fear God and give glory to him for the hour of his judgment is come!"

It is a fact that ministers of all sects, creeds, and persuasions, lift up their voices as one man, to extinguish the blessed hope which is just beginning to gladden the bosoms of Christ's chosen ones, and causing their hearts to leap for joy. Hence we see Universalists, Presbyterians, Baptists, Episcopalians, and many others, standing up in their pulpits and crying "Peace and safety," "The end is not yet," "My Lord delayeth his coming," "Ye shall not surely die," "Sleep on, Millerism is a fable."

It is a fact that the most devout, humble, self-denying, consistent disciples of the Lord, from among all these denominations in various parts of our land, as well as in other lands, when they hear this Midnight Cry, instantly arise and trim their lamps, and lifting up their joyful, streaming eyes, from the fullness of their hearts exclaim, "Even so, come, Lord Jesus, come quickly!"

It is a fact that "none of the wicked shall understand," and this fully accounts for the opposition that is raised against the coming of the Lord.

It is a fact that Christ said "of that day and hour knoweth no man." But did he say that none would ever know, until the day arrived? Certainly not. Then may we not safely and lawfully conclude that what the Saviour here said, amounts to the same as that spoken by the angel to Daniel, as if he had said, "that day remaineth a secret with my Father, until the time of the end?"

It is a fact that he did say, when it is near, even at the doors, ye shall know just as surely as ye know that summer is nigh by the shooting forth of buds and leaves upon the trees.

It is a fact that the Bible teaches us that the "day of the Lord so cometh as a thief in the night." To whom? Those who shall say "peace and safety?" But what does it teach those who "watch and are sober?" "Ye are not in darkness, that that day should overtake you as a thief."

It is a fact that a man will learn more in one hour respecting any doctrine, by entering his closet and shutting himself in, with the Bible before him, and asking of his Father who seeth in secret, and whose eye alone can there behold him, than he can learn in one year in any other manner.

If these then are facts, beloved brethren, and fellow men, let us each and all do as did Daniel when the decree went forth to destroy all the wise men of Babylon; let us enter our respective closets alone, and upon our knees "desire mercies of the God of heaven concerning this secret," and we may rest assured that the knowledge thus obtained will be clear, convincing, and satisfactory.

But to those who are not only saying in their hearts, but crying in the ears of the people, "My Lord delayeth his coming," we can only say, we beg of you to stay your hands. Don't do that which tends to shake the confidence and overthrow the faith of the little ones who trust in Jesus. Don't steal away our glorious blessed hope that "He that shall come, will come, and will not tarry." But pray ye thus with us, Oh come, Lord Jesus, and cleanse the earth from pollution, and sin, and violence, and



blood, and death; and institute therein thine own everlasting kingdom, in which righteousness, and peace, and joy, and gladness, shall abound forever and ever. Amen.

### Setting the Time.

There is no point in the views of Christ's speedy coming which so much disturbs those of an opposite opinion, as what they call "setting the time." This troubles them exceedingly. Even those who declare that it is God's eternal truth, that Christ will not come till after the millennium, are quite at ease under the preaching of it near, looking for it constantly. The most wicked will hardly object to this. But when we come to pin them right down to the time of Christ's Coming, they are at once in trouble—awfully disturbed. They will not have it that the time may be known, for this would at once strengthen the evidence that our calculations upon the prophetic periods, might be right, and this brings it quite too near for them. And yet it is the very preaching of the time that does the work, that accomplishes the good. This carries with it power and conviction to the heart. It is this, which God most signally blesses to the quickening of his people, to the awakening and salvation of souls. Upon this despised portion of his sacred truth he sets his approving seal. For his truth we believe it to be. The time is revealed; and that time next year. No wonder it troubles men. They ought to be troubled. They are not prepared. But strange, their greatest trouble seems to be for us, lest it should not come; and then say they, "What will you do?" O sinner, we know a great deal better what to do, if it does not come, than you will if it does come. If we are ready and it does not come, why then we have lost nothing, we have but done our duty, and shall be well prepared to live and do it longer. But ah! unconverted man, if it should come, you would lose your soul. And come it will, for it is God's truth. Stop not to quarrel with this, but O prepare, get you ready, have no more trouble about us, lest it should not come; let it all be for thyself and thy children, lest it should come. Now that the time of Christ's Coming should be a matter of revelation, I cannot doubt, for the following reasons.

1. God never has brought upon this world any great event with which his people stood connected, without first revealing it to them in season to provide against it. Never. So it was in the days of Noah and Lot; even so too shall it be when the Son of man is revealed. The whole history of the Bible sustains this position. How then can we suppose that the people of God will know nothing of the time, when the greatest event that ever did, or ever will visit our earth shall come? It cannot be. All reason and Bible are against it.

2. This point may be further argued from the providence of God. Few individuals are there but what have some premonitions of their approaching end. And this by all is regarded as one of the greatest blessings. Thus we look upon the coming of Christ. To those who live when he shall descend sudden as the lightning from heaven, how great must be the blessing of a previous warning. If this is not to be granted, how much more desirable must be a natural death, and how much greater the probability of gaining heaven. Look at the church. How many are there at all times, who have more or less departed from God, are under condemnation, and feel wholly unprepared for

an exchange of worlds. How many of this character, and those who never knew God, are enabled to make the needful preparation to meet him in peace, when called to leave the world by a natural death? But if there is to be no warning, what an awful calamity it must be to such who are living when Christ shall appear. By the misfortune of not having the ordinary warning, they lose their souls. As usual, they were busy, thoughtless, and unexpected, one at his shop, another in his field unwarned, till in a moment the sword takes them away. It cannot be. The voice of warning shall be sounded. A slumbering church and a sinful world must hear it. This voice of warning, dear reader, is now being sounded. The solemn Midnight Cry is now ringing through the earth. Behold the Bridegroom cometh, up sinner, in the name of God, and be ready, or you are lost. Delay not a moment, and the Lord have mercy on thee.

3. Again God's Word plainly and abundantly proves the point in question. It declares that we may know when that day is nigh even at our doors. And that with the same certainty that we know summer will succeed to the putting forth of its leaves in the spring. It shall be as in the days of Noah and Lot. Then the warning was given, but alas! a few only were found to heed it. Yet it was given, and those who would believe God's word, believed it. And the people of God are not left in darkness, that that day should overtake you as a thief. For "the Lord God will do nothing but he revealeth his secrets to his servants the prophets." "And the wise shall understand." What shall they understand? They shall understand "how long it shall be to the end of these wonders." Dan. xii. 6—10.

4. The time we find positively given, when this world shall end, in the book of God. Not so that it can be known to a day or an hour, but the broader period of a year.

The prophet Daniel had a vision of this world's history thrice repeated to him, extending from his day down to the end of time. The first, chapter ii. ended with the utter destruction of all earthly kingdoms, and the setting up of the everlasting kingdom of God in a state of immortality. Not to be "left to other people," but to stand forever. The establishment of this kingdom, we are told, chapter vii. shall be preceded by the judgment and the coming of Christ in the clouds of heaven to receive it. In the vision of the eighth chapter we are carried down to the last end of the indignation, when at the appointed time the end shall be, and the last kingdoms of this world "be broken without hands." When, as Gabriel tells Daniel, "Michael shall stand up the great Prince which standeth for the people of God, and then shall be a time of trouble such as never was since there was a nation, even to that same time." When all found written in the book of life shall be delivered and eternally glorified, and the wicked driven away to shame and everlasting contempt. Dan. xii. Here the vision ends. This cannot be denied. Let then the reader judge if it does not bring us to the end of all earthly things. The question is asked, "How long shall be the vision?" The answer is, unto 2300 days. Here then the length of this vision, ending with all earthly things, is positively given, and we cannot deny it if we will believe plain Bible. Again, Daniel is told that at the end of 1335 days from the taking away of one great persecuting power (Paganism) brought to view in the vision, and the set-

ting up of the abomination that maketh desolate (Papacy) he should stand in his lot (be raised from the dead) and all those who wait on the Lord—that are found watching and ready—shall be blessed.

Now the question is, why are these dates which take hold on eternity revealed to us? Yes, Christian, why? Who but an infidel would say but what it was for our benefit? But these dates can be of no possible benefit to us, unless understood before they terminate. And if understood, then we have the time when all earthly things shall close. These things were to be sealed up until the time of the end; then knowledge was to be increased, the seal broken, and the wise to understand. That time has now come, Dan. xi. 40. Even the way-faring man clearly sees that the seventy weeks instruction is the key to unlock the vision. Says Gabriel, "understand the matter and consider the vision. Seventy weeks are determined," &c. that is seventy weeks of it are "cut off" upon thy people; for so the highest authority renders it. Seventy weeks of it are "cut off" to accomplish the events which were accomplished by the death of Christ. The seventy weeks were to commence with the going forth of the commandment. This commandment was given to Ezra, vii. 11., in the 7th year of Artaxerxes. From that decree to the death of Christ, is just 490 years; the number of days in seventy weeks; showing that each day stands for a year. Num. xiv. 34; Ezra iv. 5, 6. Then as 490 years of the vision expired with the death of Christ, there would be left of the 2300 days (years) but 1810 after that before the vision must end. 1810 years reckoned from the 33d of the christian era (the crucifixion) would bring us down to 1843.

So the 1335, which were to commence with the setting up of Popery, close at the same time. Paganism closed among the ten kingdoms into which the Roman empire was divided, in 508, at which time Papacy was set up. From thence it was to stand as a ruling power 1290 days (years) Dan. xii. 11., when its dominion was to be taken away. This would bring us to 1798, in which year the Pope was taken and carried to France, Italy made a republic, which, says Dr. Adam Clark, "entirely superseded the whole Papal power." With the rare certainty then that this was done, Daniel, with all that sleep in Christ, will be raised from the dead next year. For reckoning back 490 years from 1798, when the papal power lost its dominion—which it certainly has, unless it can be shown that the saints of the Most High are now in its hands—and we are brought to 508, where history shows that it was set up in the place of Paganism, by the kings of the earth. Then in 1335 days (years) from this Daniel was to stand in his lot. 1335 from 508 brings us to 1843.

Now, my dear reader, be assured here will be no failure. Tell us no more about "setting the time." We set no time. God has set the time. And that time, O perishing sinner, that time is short. O think, within six short months, or eighteen at the longest, you will be with the redeemed in glory, or with all the damned in eternal torments. O think, think, reader, God has "set the time," and that time NEXT YEAR.

L. C. COLLINS.

So. Glastenbury, Ct. Aug. 24, 1842.

"AND IN THE MOON."—Total eclipse of the Sun, July 8, 1842.—We have been indulged with the perusal of a private letter from that excellent astronomer, Francis Bailey, Esq. giving



ing an account of this superb phenomenon, as witnessed by himself at Pavia, (in Italy) over which town the line of central darkness exactly passed. The appearance was every way extraordinary, unexpected and most singular. At the moment when the total obscuration commenced, a brilliant crown of glory encircled the moon, like the aureola which Catholic painters append to their saints. Suddenly from the border of the black and laboring moon, thus singularly enshrined, burst forth from three distinct points, within the aureola, purple or lilac flames, visible to every eye! At this moment, from the whole assembled population of the town, a simultaneous and deafening shout burst forth. A similar manifestation of popular feeling is recorded at Milan, occasioned by the self-same astonishing spectacle, accompanied in the latter instance with a general "Auzzah! vivent les astronomes! The eclipse was also viewed from the Superga, near Turin, by our Astronomer Royal, Mr. Airy, apparently under less favorable circumstances. We have yet heard of no astronomer witnessing from a great elevation in the Alps, the shadow striding from peak to peak, or blotting in succession the fair fields of North Italy. Such an exhibition must have been perhaps the sublimest which the eye of man can ever witness as a mere physical phenomenon. *Lond. Atheneum.*

## THE SIGNS OF THE TIMES.

BOSTON, OCTOBER 19, 1842.

### New Hampshire Sentinel.

The following paragraph appears in the last No. of the Sentinel.

"MILLERISM.—At the great meeting at Chicopee village, hundreds if not thousands of Miller's pamphlets were sold at fifty cents apiece, which might have cost a shilling. The great sale at these meetings alone, may make them quite an object.—We could not but remark a little inconsistency in Mr. Himes' notice of the commencement of a new volume of his "Signs of the Times." The conditions are, the payment of a year *in advance*, when the teaching is that the world is to be destroyed in about six months! We cannot but think, however, the subscribers will get their fifty-two papers, and that Mr. H. thinks so too, or he would require only six months in advance. Mormonism is, we verily believe, a wicked humbug. Millerism, we are so candid as to believe, is principally self-delusion.—Mr. Himes is an amiable, excellent man, and a man of considerable talent; and he doubtless believes he has the true key to the prophecies of Daniel. But men as great and as good have no faith whatever in Millerism."

The inconsistencies and falsehoods of those who attempt to weaken the Second Advent cause by writing or preaching against it, although a sort of testimony which is unasked by us, is nevertheless only another link in the great chain of facts which serve to establish the truth of our views. We wish the Sentinel would have the candor to examine its statements in the foregoing paragraph by the light of truth. Its first statement is that "hundreds if not thousands of Miller's pamphlets were sold at fifty cents apiece which might have cost a shilling."

Our largest pamphlets containing Miller's Lectures were sold at 37 1-2 cents, smaller ones at from 6 to 18 cents. So much for that charge. Again, "We could not but remark a little inconsistency in Mr. Himes' notice of the commencement of a new volume of his "Signs of the Times." The conditions are, the payment of a year *in advance*, when

the teaching is that the world is to be destroyed in about six months!" If the Sentinel will look at our terms it will see that we require payment in advance for a volume of 24 numbers. By what rule of arithmetic the Sentinel makes the publication of a weekly paper 24 times, cover the space of a whole year, we are unable to tell, and therefore leave him to show by his own figuring how the thing is done. Again, "We cannot but think, however, the subscribers will get their 52 papers, and that Mr. H. thinks so too, or he would require only six months in advance." Then, of course the Sentinel believes that Mr. Himes is a dishonest man, engaged in a swindling speculation, by preaching one thing and believing another. Again, "Mr. Himes is an amiable excellent man, and a man of considerable talent, and he doubtless believes he has the true key to the prophecies of Daniel." Hear! Hear! In one breath Mr. H. is a knave and a hypocrite, preaching one thing and believing another, and in the next he is "an amiable excellent man," and *does* believe what he preaches! Verily "God hath made foolish the wisdom of this world." The rulers and the seers are covered with darkness, and editors, preachers, and professors, are groping their way at noon-day. S.

**What if it Don't Come?**—For the benefit of that class who are constantly proposing this question, we have two ready answers. 1. If it don't come in '43, we shall be looking up and *expecting it every moment*, knowing that we are right on the time. 2. We will thank God that the sinner has yet a little moment left for repentance. But what a spectacle will this world present next year, even if it don't come! One class with uplifted heads and hearts, looking every moment for the rending of the heavens, the shout, the voice, and the trumpet, and the other class sneering and laughing at the saints, and calling them crazy fools, and while in this very posture, the Lord himself descends and settles the matter eternally, to the utter confusion and everlasting horror of the one, and to the unspeakable joy and triumphant shouts of glory of the other. But one thing we wish distinctly understood, *we have no fears whatever but that the Lord WILL COME!* Oh sinner, flee for thy life! fly to Jesus, and live forever! S.

**"Truly the Harvest is great, but the laborers are few."**—We are receiving, daily, numerous applications from all parts of the country for lecturers upon the Second Advent. Indeed, this demand for lecturers has increased within a few days past beyond all former example. We regret that it is impossible for us to supply this demand, and can only say to our brethren, from whom these calls upon us are constantly coming, we know of no other way of meeting the present exigency than for you to purchase such publications as we have on the subject, and which contains all the arguments necessary to satisfy any candid impartial mind; and, after reading and studying these, if your ministers refuse to open their mouths and speak out on this great question, go to your honest-hearted, sound-headed laymen, and let them tell the people concerning the great event which is at the very doors. The common people are fairly aroused. It is impossible for the priesthood any longer to conceal the light. They want to hear; they want instruction; they must have it, they will have it. "The wise SHALL understand."

## A NEW WORK.

### Prophetic Expositions.

*Or a connected view of the testimony of the prophets concerning the kingdom of God and the time of its establishment. By Josiah Litch. In two volumes.*

The above is the title of a work now in press, the first volume of which will be ready for delivery the first of next week. The second volume will be out in a few weeks. A more full account of the work will be given hereafter. There will be about two hundred pages per volume.

### Second Advent Meeting at Hubbardston.

There will be a Second Advent Conference at Hubbardston, Mass, commencing on Tuesday the 18th inst. and continuing through the week. Bro. Skinner and Heath are expected to be present.

☞ The article headed "SECOND COMING OF CHRIST" in our last number, we copied from "the Disciple," which paper should have received credit for it.

☞ A few trifling articles, which were left on the Salem Camp-ground, have been picked up, and can be had by those to whom they belong, by calling at this office.

### A Short Sermon.

*"Walls daubed with untempered mortar."*

BY WM. MILLER.

Ezekiel xiii. 10. "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

May we not inquire, what these walls are which our teachers are building up, and which many are daubing with untempered mortar? I answer that they consist in whatever seduces the people of God, and publish "peace, where there is no peace."

It is something that will not be destroyed, until the last wrath of God is poured upon our ungodly world, when the wicked will be destroyed. Compare verses 11—13 with Rev. xi. 18, 19; also xv. 1, 16, 17—21. Read also verses 14, 15, and Isa. xxviii. 16—18. Compare 1 Thess. v. 3, and 2 Pet. iii. iv. Let the reader compare Isa. xxx. 27—31 with Ezek. xxxviii. 19—23; Matt. xxiv. 37—39; Luke xvii. 26—30. So far then we are very confident that these walls cannot, or will not be destroyed until Christ's Second Advent. Now, what are they? I will give you a few things which in my heart I believe these walls consist in.

1. The doctrine of Universal Salvation. This is a doctrine of peace, and in the end if we find Christ comes, when the wicked are destroyed, this wall will fall to the ground, and all those who have daubed it with untempered mortar, (i. e. tried to support it by wresting Scripture from its true meaning) will fall with it, and their agreement, that there was no hell, will be disannulled, and no one afterwards will be seduced.

2. The return of God's ancient covenant people, the unbelieving Jews, and building old Jerusalem again, as taught by many, is a wall built by their vain traditions, and is crying peace, when sudden destruction cometh. Those who teach this doctrine are building up a wall between Jews and Gentiles which Christ has broken down. Eph. ii. 14. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition be-



tween us;" Gal. iii. 23, 29. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." John x. 16. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." They are crying peace to the carnal Jew and seducing the people of God to believe what is not true, and to look for that which will never be accomplished; and while many will be looking for the Jews to return, the last storm of God's wrath will sweep away their refuges of lies.

Thus do the false prophets prophecy, "They will not go up into the breaches nor make up the hedge for the house of Israel, to stand in the day of the Lord," says Ezekiel. "They have seen vanity and lying divinations, saying, The Lord saith, and the Lord hath not sent them: and they have made others to hope that they would confirm the word." Again, Ezk. xiii. 9. "And my hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God." Let the reader read the whole chapter, and then, let him prove, if possible, that God has promised to save all men, or to return the carnal Jew to Jerusalem again in the day of the Lord. There is no promise in the Word of God for either of these sentiments; in that day he is to gather, first the tares to be burned, which is all that doeth evil both of the Jew and also the Gentile; Rom. ii. 9. "Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;" And he will gather his wheat into his garner, both the Jew and the Gentile, Rom. ii. 10. "But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." We cannot be so blinded but what we must see that this doctrine of the return of the carnal Jews is blinding its thousands, and fastening the Jew in unbelief. It is a doctrine without any foundation in the Word of God, and must prove the final destruction of all who preach it, and all those who are seduced by it. Ezk. xiii. 15, 16. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

3. Another wall is building by the false prophets of the present day; I mean the doctrine of a thousand year's peace, or a spiritual millennium, before the great day of the Lord shall come, and before the Judgment and separation of the wicked from among the just. God has no where promised such a time of peace in this present evil world; but the reverse. "In the world ye shall have tribulation." Dan. vii. 21, 22. "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Rev. vii. 14. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,

and have washed their robes, and made them white in the blood of the Lamb." If God has not promised such a time of peace and worldly prosperity, then those who teach the doctrine are seeing vanity and vain divination, saying, The Lord saith it, when the Lord hath not spoken. This is as plain as any fact can be demonstrated. Now examine your prophets, read if you please, your Dowlings, your Dimicks, your Folsoms, your Stuarts: and can you believe that these men, so well learned in the Scriptures, could have found one plain "Thus saith the Lord," and not have produced it? No. If they could have produced one plain text, they would have done it long before this, and thus have set the matter at rest. We know they argue like men in doubt and darkness. They will quote to you the opinions of the learned men, and draw deductions from false premises. They criticise away plain Scripture, and make more of some texts than the language warrants; they bring no plain proof. They pray earnestly, like Baa's prophets, that it may be as they say, and forbid God to have it any other way. See "Stuart's Hints on Prophecy," p. 132. The same prayer is found in Dimick's discourse. These things prove that the prophets themselves are in doubt about this doctrine of peace, and are prophesying out of their own hearts, and they build their wall with untempered mortar (opinions of men) and by their lying prophecies, they "have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." This doctrine of a spiritual millennium performs all this. If the righteous are "looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ," it makes his heart sad, to tell him that Christ will not come for a thousand years, or 360,000 years, as some say. It also strengthens the hands of the wicked, to tell him that he need not expect a judgment day until the whole world shall be evangelized; and this is one reason why the false prophets and wicked men are opposing religious excitements, as they call them; for they well know, under the present means and prospects, the world can never be evangelized, by Protestants, at least, and of course it would prevent the judgment day; therefore, the hands of the wicked are strengthened against the preaching of a judgment to come, or of the danger of sudden destruction, and thousands who have been fearful, and convicted of the truth of the day being at hand, have heard from these false prophets, "My Lord delayeth his coming," and have gone away, and have been strengthened in their unbelief. This doctrine, then, of peace and safety, will deceive many souls, and they will remain careless and stupid until Christ shall make his appearance in the clouds, in the glory of his Father, when they will wake up long enough to curse these false teachers, and wonder, and perish.

But God will come, and will not tarry, and he will deliver all them who look for him, out of the hands of these false teachers, and they will then know who is false, and who are the true servants, who are giving meat in due season.

Dear reader, I beg of you not to be deceived by these writers. They will, if possible, deceive the very elect; study your Bibles, search the Scriptures, get ready, trim your lamps, and

be found waiting, "For behold the Bridegroom cometh, go ye out to meet him."

Yours in the blessed hope, &c.

WM. MILLER.

The following extract of a letter from a correspondent of the N. Y. Sun, at Gibraltar, will show to the reader something of the state of things in the east. It is not a little singular that 1843 is looked forward to with such fearful apprehensions by thousands in the East, and that, too, without any respect for Bible testimony, touching this great subject. F.

"An old college friend has returned from a two years residence in Turkey, and with the strongest sympathies in favor of the Turks, represents them as on the verge of ruin. The young Sultan is a weak slave to his pleasures, and his health is sinking under them. Some of his ablest officers seem more disposed to set up for themselves than aid in strengthening his hands. The reforms of his father, the Sultan, were too violent to be effectual as yet, and the boy-Sultan is not the one to make the best use of these innovations. Persia endangers Turkey on the north-east—farther south is a rebellious pacha almost openly in arms, and the Maronites of Syria show a formidable front of discontent. These conflicting elements can never be brought to act in concert, and might—threatening as they are—be put down in detail, if Turkey could depend on her allies. England she can hardly trust after the destruction of her fleet at Navarino, and Russia is her natural enemy, hardly more dangerous in actual war, than in her encroaching treaties of peace. The best informed Turks believe—indeed it may be said to be the popular opinion, that France and England only interfere in favor of the Syrian Christians in order to detach that province from Moslem rule. The whole line of country south of the Danube is agitated and complaining, and the standard of revolt actually raised in Servia on very slight grounds. Russia at this critical moment is blandly meditating between Turkey and Persia—not much to the advantage of Persia, it may be shrewdly guessed. She will help Turkey chastise Persia out of a free passage to the Persian Gulf—for herself, and then take a slice of Turkey to pay her for her disinterested labors. Between invasions, rebellions and allies, Turkey bids fair to realize the popular superstition that in 1843 the Christians will take Constantinople, and the Jews return in triumph to Palestine. This singular prediction, in various forms and modifications, is current along the whole coast of Barbary, as well as on the eastern shores of the Mediterranean. It certainly would be a decisive step on the part of Russia, but there is no power can prevent her when the time is ripe, and since the days of Catharine it has been the settled aim and policy of Russia to drive the Turk back into Asia, and seizing the magnificent gates of the Black Sea and the Mediterranean, from her throne at Constantinople dictate to Europe and the world. Mistress of the Baltic, and dividing Europe from Asia, England, with her Oriental empire and her boundless commerce, would soon hold the same timid dependence on Russian mediation that Turkey does now. Had England lain her petty jealousies aside, or rather had she possessed an English instead of a German sovereign, and stood the firm friend of Charles XII. in his efforts to bound



Russian power, she would not have less cause to cringe to the Autocrat; and if her shortsighted arrogance had not tempted her to interfere between Greece and Russia, Turkey would not this day be so completely at the mercy of Russia. Elizabeth and Cromwell had given England an impetus that carried her forward in advance of her neighbors, but her German entanglements have prepared a fearful ebb to this shining tide of prosperity. In five years all men will see that Turkey is not the only nation that must descend in the scale of nations."

### Result of the Second Advent Conference in Prospectville:

BROTHER HIMES.—By request of the brethren in this place, who are looking for, and hasting unto the coming of our Lord Jesus Christ, I take the liberty to address you and give you a short account of the state of things in this ville and vicinity, in regard to this subject.

The doctrine of Christ's second coming near, or in '43, is here rapidly advancing. The public mind is much agitated on this question. It is the general topic of conversation and discussion, around the domestic hearth, in the street, in the conference room, and in the pulpit. It is however but a few weeks since the whole community, with the exception of a few individuals scattered through it, were all slumbering and sleeping over this momentous subject. But now, scarcely a single individual can be found but that has more or less to say about "Millerism;" either in favor of, in opposition to, or by way of enquiry, saying, "are these things so?"

The conference held here week before last, commencing Wednesday, Sept. 14, and closing Sabbath evening, was rather thinly attended the first day or two, but towards the close, especially Sabbath day, and evening, the house, although of good size, was crowded with attentive hearers, many of them, we doubt not, candidly enquiring after truth.

Brother Prebble blessed us with his labors through the meeting, giving us a course of eleven lectures, one in the P. M. and evening of each day through the week, reserving A. M. for conference. He spoke with power and confidence, and in such a manner as to convince all, even to the most violent opposers of the doctrine, of his sincerity and piety, at least. Brother Gates Hazen was chosen chairman of the conference. A vote was passed in the commencement by the members of the conference that all questions relative to Christ's second advent, put by candid enquirers after the truth, should be considered and answered, but that no controversy on topics having no direct bearing on the subject should be allowed. This part of our meeting some of the time was deeply interesting and instructive.

The prayer meetings morning and evening were well attended. The prayers of the brethren and sisters were fervent and feeling. Exhortations warm and energetic; and brotherly love abounded. Sectarianism, that driver away of the spirit of God, was put on the head of the scape goat and borne away, we hope, into the land of forgetfulness. Many of the unconverted we have seen during the meeting shedding the tears of penitence; and Sabbath P. M. a large number, by the act of rising, expressed their determination to seek religion without delay, and most of them seem to be putting their resolutions into practice. Ten or twelve are already lisping forth praises of God for redeeming love. The work is still going on. The anxious seats are filling up every evening, and the brethren are praying for and expecting a large harvest of souls.

Brother Jaques, the Methodist speaker in this Ville, who for some time has been standing aloof from this doctrine, though not an opposer, has of late given the subject a thorough and candid examination, and the result is as it will be with every minister of the Gospel, who examines candidly, that he comes out boldly and decidedly in favor of this glorious doctrine, and he is now proclaiming, to

the people of his charge. The Lord make him valiant for the truth.

The result of the meeting, on the whole, is glorious, souls have been converted, and many have been established in the "sure word of prophecy." There are perhaps between twenty and thirty believers in '43, and as many believe Christ near at hand.

No hostile opposition has been manifest. Most of the large congregational church, however, stand out yet. The pastor and deacons call it all delusion and fanaticism, and a greater portion of the church and parish are looking up to them as infallible guides; and when we address them on the subject, they tell us that when Mr. or Deacon *such an one* believes it that I shall think there is some truth in it. Poor souls! many of them, it is to be feared, think more of their pastor or Deacon than they do of their Savior. God have mercy on such, and take their idols to heaven, if need be, (for they say they are ready to go) that they may not stumble over them into perdition. Yours in the faith.

D. H. HAMILTON.

P. S. During the conference, a committee was chosen to consider the wants of the community, and to make an appointment for another conference. They separated, appointed the next at the centre School House in this town, Prospect, near the town house, the second Friday in October.

### New Ipswich Camp-Meeting.

DEAR BROTHER HIMES:—Our camp-meeting has just closed, I trust it has been the means of great good to the people in this vicinity. It has awakened in a great measure the sleeping virgins, and they are calling for light, and they have got much light by attending the meetings. There will be a searching for truth that the opposing clergy cannot stop by ridicule. We are about forming a Bible class, and shall want a library, please send me a list of the books you have that we may select. Affectionately, your brother in Christ. J. W. SPAULDING.

Sept. 30, 1842.

Fairfield, Aug. 12, 1842.

DEAR BRO. HIMES,—I am now at home, and my health is very good. I have left the public field for a few days, in the most hurrying time. I will endeavor to give you some account of the progress of the work of God in these parts.

I commenced a course of lectures on the 5th of June, at a place called Phillipsburg, within one furlong of Lake Champlain. This is a station of British soldiers. The opposition manifested on entering the place was so great, I expected to be mobbed; but the scene was soon changed. The meeting began Friday and lasted three days. The interest increased, many were soon seen in tears. The Lord was there. Bro. Hutchinson, the Episcopal Methodist, labored with all his strength. Others in the ministry were against the work; the Lord reward them. The result of the meeting was the conversion of souls; 50 or more, who are now rejoicing in the hope of the glory of God. Praise the Lord. Many more are looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

The next place was in the town of Montgomery, in this state. I gave them thirteen lectures; the Lord was with us in power; but not to be too particular in giving details, there were more than fifty converted. The sleeping virgins have their eyes open. Praise the Lord; and again I say, praise the Lord. The character of those converted were such that I am convinced this is the last means of grace.

From this, 45 miles west of north, to a place called Clarendville, 5 miles north of Albany, in this state, I gave fifteen lectures; the meeting continued to increase in interest, and the con-

gregations were very large. I had good evidence of the conversion of 25 or more before I left the place; and when I left, 70 or 80 were on their knees at the altar, begging for mercy. Some of these were men that have not seen the inside of that House of God for two years. I left the work in the hands of Bro. Hutchinson, a good brother indeed; the Lord be with him and bless him.

Bro. H., this is my first campaign against the powers of darkness with this mighty truth, the coming of the Son of Man in 1843. We are in hopes soon to be able to take Quebec, and push our passage to the northern ocean. O the moral darkness of the world on this tremendous subject! and will the Church sleep on—will the professed sons of the Church cry peace and safety? How long, O Lord, how long? 1843, the Son hath said.

E. ANDERSON.

### Questions Answered.

MESSRS. EDITORS,—Will you have the kindness to answer a few questions, proposed for information by one who would know the truth, and is ready to declare it, could he be convinced that your theory is correct?

Q. Where do you get the evidence that Popery commenced in 533?

A. From various authors, showing that all which was to precede its establishment was then fulfilled; and it fell in 1260 years.—Eds.

Q. Is there not as much reason to believe that it fell in 1793 as in 1798?

A. No. (See Address to the Clergy, chapter 3d.)—Eds.

Q. Do you believe, as is represented, that none but those who believe with you on the advent will be finally saved?

A. It is not now a test, but before it comes the wise shall understand.—Eds.

A YOUNG PREACHER.

### Letter from J. F. Ruggles.

BRETHREN HIMES AND LITCH.—Another volume of your highly interesting paper having closed, I hasten to renew my own subscription, and to forward you that of one new subscriber.

I have been a constant reader of the "Signs of the Times" from its commencement, and can say, truly, that its perusal has not only been interesting to me, but profitable; and I would rather pay double the price for which you afford it, than be deprived the privilege of reading it. I am aware that it is a very efficient means, probably the most so, excepting the labors of lecturers, that has been put forth, of sounding the Cry—"Behold the bridegroom cometh." May the Lord crown with abundant success your farther efforts to arouse the slumbering; yea, and he will do it, as he has done thus far.

In the fall of 1838 Br. Miller, by request, gave a full course of Lectures, on Christ's second coming in each of the towns of Braintree, Randolph and Brookfield, to immense crowds from all quarters in this section of country; and in spite of much opposition and more prejudice against brother Miller and his soul-animating subject, an influence was exerted, and interests were awakened in consequence of those lectures, which will tell largely on the destinies of hundreds and thousands of both old and young, when the affairs of this earth shall be forever closed up, and known only in the remembrance of the past; yea, when the heavens shall have passed away with a great noise, and the elements shall have melted with fervent heat, then, shall they, no, not *they*, but *we*, look back with grateful recollections to the time when we first heard the sound of the midnight cry.

A large class of the common people in these parts, are ready to say, they know of not a straw or particle of evidence from the Bible, (and certain-



ly not from the sign of the present times) against the very near approach of the Everlasting Kingdom; and are inclined to think that the world is soon to shake by the awful blast of the trumpet; and some are looking for next year, as being the time, yea, the set time when God will favor Zion, as being the time when the kingdoms of this world are to become the kingdoms of our Lord and his Christ.

It looks more and more plain to me, unless a large portion of prophetic scripture means nothing, and is consequently useless, which no rational mind will for a moment admit, that we are certainly closely verging upon the judgment scene, that the seventh angel is just ready to pour out his vial into the air, when there will come a great voice out of the temple of heaven, from the throne, saying, it is *done*. May God hasten it in his own good time. Yours in hope of immortal life beyond the grave.

East Roxbury, Vt.

### Letter from Charles Stevens.

Dear Br. Himes,—As it is always interesting to the saints of God to hear of Zion's prosperity, I will give a brief account of what the Lord is doing in that section where I have travelled of late. I left home on the 29th of August, to visit my native place, (Canada.) It was in that region where Bro. Miller lectured on the second coming of Christ in 1832-3. He could hardly make an impression then on the minds of the people, that was visible. But the word preached was not in vain, for there are many now that refer back to that day, and date their first awakening from his preaching. It is a time, my brother, of great interest in the Province, in regard to the second advent of the Saviour next year. Many of the first settlers say that they never saw the Canadas so shaken before; hundreds and thousands believe it, and are getting ready for it. Many wished to be remembered to Brn. Miller and Litch, and if possible, to visit them again.

Yours in the hope of soon seeing Jesus.  
Northampton, N. H., Oct. 4, 1842.

**SPURIOUS LIBERALTY—JESUITISM.** The spurious liberality of the present day, which imputes bigotry and fanaticism to every faithful defender of true religion against the abominations of Romanism, is so well handled in the piece of poetry which follows, that it does not need the additional recommendation of being the production of Cowper to insure it admission into your Magazine. I find it in a note to the poem of "Expostulation," in Southey's edition of Cowper's Works; and it is there stated that the passage appeared in the first edition of that poem, but that it was probably withdrawn in consequence of the author having become intimate with the amiable but Romanist family at Weston Hall. Such reason for its suppression no longer exists. And at a period when England is weak and divided at home, and (it is to be feared) despised abroad, we may well examine, as did Cowper in his day, into the causes of her decline. I need add no more remarks, for by transcribing the lines I shall show at once that all extraneous recommendation is unnecessary.

H. G.

Hast thou admitted with a blind fond trust,  
The *lie* that burned thy father's bones to dust,  
That first adjudged them heretics, then sent  
Their souls to heaven, and curs'd them as they went?

The *lie* that scripture strips of its disguise,  
And execrates above all other lies;  
The *lie* that claps a lock on mercy's plan,  
And gives the key to yon infirm old man,  
Who, once ensconced in apostolic Chair,

Is deified, and sits omniscient there;  
The *lie* that knows no kindred, owns no friend  
But him that makes its progress his chief end,  
That having spilt much blood makes that a boast,  
And canonizes him that sheds the most?

Away with charity that soothes a *lie*,  
And thrusts the truth with scorn and anger by!  
Shame on the candor and the gracious smile  
Bestowed on them that light the martyr's pile,  
While insolent disdain in frowns expressed,  
Attends the tenets that endure the test!  
Grant them the rights of men, and while they cease  
To vex the peace of others, grant them peace;  
But trusting bigots, whose false zeal has made  
Treachery their duty, thou art self-betrayed.

London, Protestant Mag.

**GOD'S PECULIAR NAME.**—When the Lord speaks of himself with regard to his creatures, and especially his people, he saith *I am*. He doth not say, I am their light, their life, their guide, their tower, or their strength, but only *I am*. He sets his hand, as it were, to a blank, that his people might write under it what they please, that is for their good. As if he should say, Are they weak? *I am* strength. Are they sick? *I am* health. Are they in trouble? *I am* comfort. Are they poor? *I am* riches. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity, Jehovah. *I am* whatsoever is suitable to their nature, or convenient for them in their several conditions. *I am* whatsoever is amiable in itself, or desirable to their souls; whatsoever is pure and holy, whatsoever is great and pleasant, whatever is good, and needful to make them happy, that *I am*. So that, in short, God represents himself unto us, as one universal good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; he saying only in general, *I am*. [Bishop Beveridge.]

**CIRCULATION OF THE BIBLE.**—It is truly cheering to learn what has been done towards giving the Bible to the world. More than 25,000 associations have been formed in protestant countries, whose direct object is the translation and circulation of the sacred volume. Since 1804, 25,000,000 copies or portions of Scripture have been put in circulation. The translating already made in 164 different languages, if sufficiently circulated, will give them to 750,000,000 of mankind. The scriptures may now be offered to three-fourths of the human family. During three hundred and fifty years previous to 1800, they were translated into 67 different languages and dialects. In 42 years since, they have been translated into 97.

**THE POPE SUSTAINED BY AUSTRIAN BAYONETS.**—We cut the following from an article of a correspondent of the N. Y. Observer. We think it is true with the exception of the "*educated Jesuits*;" they cling to the Pope.—Eds.

"The present state of feeling in Italy is far more favorable than our countrymen generally suppose. That country is often viewed as one of the darkest places of the earth: because from it superstition, ignorance, immorality and false principles have been extended to other countries. It is, however, a remarkable fact, that there are multitudes of Italians who scorn the intellectual chains which many other peo-

ple choose to wear, and utterly reject the doctrines which are elsewhere preached as peculiarly Italian.

It is difficult, for example, to find an educated Italian who is not an open opponent of the Pope: and, if the cause of his opposition is asked for, the answer is, "We know him too well to love or approve. Go to Rome, and you will learn why we wish the papacy overthrown. It is the great foe of our country, and every man sees how it acts against his own individual happiness. It has not a hook left to hang upon except the bayonets of Austria; and if the principle of *non-intervention* were extended to Italy to-day, to-morrow there would be no Pope.

**THE REV. J. BLANCHARD**, an able Orthodox Presbyterian clergyman of Cincinnati, proposes to give a series of discourses to his church on the following topics:

1. Did Christ, before his crucifixion, and the Apostles afterwards, give great prominence in their preaching to his second coming?
2. Will Christ again personally appear on earth?
3. May we know, beforehand, the time when Christ will appear?
4. Are any predicted events to precede his coming?
5. What predicted events are to attend it?
6. What events are to result from it? i. e., What will he do when he comes?
7. What duties have we growing out of his coming?

At this particular time, when so much interest is awakened upon the subject, a faithful and proper discussion of such topics as these might do great good, and would doubtless serve to settle the minds, confirm the hopes, and comfort the hearts of numbers. Would it not be well for clergymen generally to adopt the course pursued by Mr. Blanchard?

West. Reserve Cab.

**LEARN OF THE HEATHEN.**—It is said that in the city of Canton, China, there are 124 heathen temples, 2000 priests, and 1000 nuns. No less than 100,000 pounds are expended annually for the support of these priests and various religious rites in this single city; a sum equal to one-sixth of the entire amount paid by the whole Christian world for the conversion of the heathen. If, like the bee, we are wise to gather honey from every flower, we shall learn a useful lesson from this instance of heathen sacrifice. If deluded heathen will contribute thus, what should the followers of Christ think of their sacrifices?

**MORE PRAISE.**—Rev. George Storrs was formerly a distinguished minister in the old Methodist Church. He was bigotedly attached to all of its peculiarities; but on the slave question he fell into collision with the bishops and authorities of that church, and finally, in a dudgeon, left it, not well considering what he was about. He soon became unsettled in all religion, and became an annihilationist. His course has been strange. The Methodist Protestant church in Albany had been very unfortunate in getting a minister. They understood Mr. Storrs to be a good man, and hired him. They bore with his aberrations, but have suffered by them. We however learn that his last freak in swallowing Millerism has discouraged them. Some principal members cannot continue to hear him. It is thought he will



have to leave town. We regret to see such a man go down, but such vacillating would ruin any man, or any man's congregation. We know not what will become of the little society. They are peculiarly unfortunate in ministers.

*Olive Branch.*

### What the Scriptures Teach.

The Scriptures teach us that man, after having been created upright, by God, became disobedient, and sinned against Him: and in consequence, was driven out from that happy state, that garden of Paradise, in which he was first placed by his Maker. And "was made subject to vanity, not willingly, but by reason of Him, who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." But it was not man alone, that suffered in this fall; for the ground was cursed for his sake, and all that dominion that was given him, suffered in common with its Lord. And Paul speaking further, says: "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even as ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii.

Man, having thus been lawfully disinherited, was yet the subject of God's love and mercy: therefore it is said that, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. And promises were made from time to time, and they which believed became heirs through faith of everlasting life. And Paul, speaking of them which believed, (after having named some of them,) says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country," "a better country, that is a heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city." And again, (speaking of Abraham) "For he looked for a city which hath foundations, whose builder and maker is God:" doubtless that city which John saw, coming down from God out of heaven, to the new earth, having twelve foundations, &c. Rev. xxi. These promises could not have been the land of Canaan; which was only a type of the eternal rest: for Paul, speaking further of some of them who had a temporary residence in that land, said, "they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Hebrews xi. Neither shall "we, which are alive and remain unto the coming of the Lord, prevent them which are asleep." 1 Thess. iv. 15.

It is evident then, that this is not our home, but Christ having once come, and suffered for our sins, "The just for the unjust, that he might bring us to God, being put to death in

the flesh, but quickened by the spirit." (that is raised from the dead.) 1 Peter iii. 18. "Unto them that look for him, shall he appear the second time, without (suffering for) sin unto salvation." Hebrews ix. 28. Are we looking for him, as we should, are we troubled at his absence; Jesus said, "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." John xiv. 1-3. Let this, then, be our hope, let this be our desire. How great and glorious are the promises of God, to them that believe! I will bless and praise his holy name! And I hope to praise him forever, in the mansions of glory. Can there be any motive wanting? "O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

#### THE GOSPEL OF THE KINGDOM.

Let us preach too, the "gospel of the kingdom," the *good news* of the kingdom. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. Not with a promise that all nations should be converted, but "for a witness unto all nations, and then shall the end come." I know of no nation, to whom the gospel has not been preached, except it be the interior of Africa. And to this it is hoped, the mission recently sent out to Mendi, will be enabled to preach the "gospel of the kingdom." If this be the fact why should we not look for the *end soon to come*. Let me therefore cease "not to warn every one, night and day with tears. And to commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." O! my brethren, I cannot say that I rejoice, when I view *that day* in all its aspects, (though I believe it is near.) I tremble at his word! For I read that it is a "dreadful day," and a "terrible day." If Jesus in the days of his flesh, was a "man of sorrows, and acquainted with grief." If he was "grieved at the hardness of their hearts" to whom he preached; and if "he wept over Jerusalem, that devoted city, knowing what awaited it, have we not cause to be sober, and watch unto prayer. Some of us may have children who have married the ungodly, like Lot in Sodom; who may not be entreated more than they. We may entreat now to turn to God: but when "the Sun of Righteousness" shall arise; Mal. iv. 2. we must like him, "go forth," and be admonished not to "look behind," but, "remember Lot's wife." Luke xvii. 32. If the destruction of Sodom was made a type of the end of this world; and God did not hide *that* "thing" from Abraham, we may believe that the faithful at the "time of the end," will understand; even as Daniel wrote, "the wise shall understand;" not by a new revelation, but they "shall understand" his holy word, and be taught by his spirit.

W. B.

*To be Continued.*

ERRATUM. Please correct a typographical error in my exposition on the 24th of Matthew, Vol. 3d, No 24, page 106. In speaking of those who saw the dark day, which was the beginning of certain signs, instead of 12 years since, it should read 62 years since, &c.

JOEL SPAULDING.

### A meeting in the Great Tent,

AT NEWARK, N. J. Nov. 3.

Arrangements have been made for pitching the great Tabernacle in the city of Newark, N. J. on the 3d of Nov. 1842. The meeting to continue eight or ten days.

Mr. Wm. Miller, Rev. J. Litch, J. V. Himes and others are expected to be present and will show, from the Word of God, the manner and object of Christ's Second Coming, together with the reasons for expecting him in 1843. All who love the appearing of our Lord Jesus Christ, are affectionately invited to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is to be done must be soon done.

The great object of the meeting is, like those which have already been held, to arouse both the church and the world to a sense of their peril, by sounding the midnight cry.

The meeting is to be held on the corner of Mulberry and Camp-streets, in the south part of the city. Carriages will be in readiness at the steam-boat wharf, and rail-road depot, to carry people to the camp-ground for 6 1-4 cents. Fare from N. Y. by steam-boat, from the foot of Barclay st., 12 1-2 cts. Fare by rail-road, 25 cts. Arrangements will be made for boarding strangers on very reasonable terms.

L. D. FLEMING, A. FLAVEL, } Com  
S. H. WAYNRIGHT, C. MERCHANT }

### SECOND ADVENT TABERNACLE MEETING

IN BENSON, VT. OCT. 20.

A tabernacle meeting is to commence in BENSON, Vt. the 20th inst. It is to be held about 2 miles from the lake, where the steam boat calls twice a day. Friends in the vicinity are earnestly invited to furnish themselves with tents and provisions, together with a quantity of bed-clothes, and encamp on the ground. Provision has been made, however, for boarding on the ground for about \$1.50 per week. Per order of the committee of arrangements.

### SECOND ADVENT CONFERENCE,

In Orleans, Mass. Nov. 15.

There will be a Second Advent Conference held in the Methodist Meeting House in Orleans, Mass. to commence Nov. 15th. The design of this meeting, like all others of the kind, is to give the Midnight Cry, and to save souls, and build up the Church of Christ to be ready to welcome Christ when he comes in 1843. This meeting is not to be one of controversy, but to listen to the solemn truths of the gospel, and apply it to our own hearts. It will commence Tuesday morning at 10 o'clock; We invite all who attend to hear candidly this all-important subject, both preacher and people, without distinction of sect, and to come without prejudice, but with prayerful hearts, that great good may be done.

JAMES BICKWELL.

Oct. 14, 1842.

### Letters

Received up to Oct. 17. From P. M. So. Glastenbury, Ct. North Fairfax, Vt. Stillwater, N.Y. Milford, Mass. East Medway, Mass. Westfield, N. Y. York, Me. E. Haddam, Ct. New Market, N. H. Plymouth, Mass. Franklin, Ind. Deerfield, N. H. Charlestown, Mass. Centre Barnstead, N. H. Cape Vincent, N. Y. Vergennes, Vt. Low Hampton, N. Y. Hartford, Ct. Poughonuck, Ct. Essex, Vt. La Porte, Ind. Mickernessville, Ct. Greenville, N. York, New England Village, Mass. Derby Line, Vt. W. Boylston, Ms. Saco, Me. Attica, N. Y. Pantan, Vt. So. Glastenbury, Ct. Westfield, Mass. So. Glastenbury, Ct. Starksboro, Vt.

From H. S. Smith, Wm. Bannon, T. Lincoln, Chester Field, Jr. Horatio Robbins, Mark R. Hopkins, Wm. Miller, C. Morley, H. Gould, Charles Stevens, H. Fleming, C. H. Stillwell, R. E. Ladd, B. W. S. Caldwell, P. T. Kenney, A. Andrews, G. S. Miles, L. C. Collins, C. S. Brown, Stephen D. Bickford, Rodney Gage, R. Parker, C. Morley, E. Miller. O. S. P.

### Books Sent.

One bundle to H. Gould, Templeton, Mass.



# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

[Terms—\$1 per Vol. (24 Nos.) in advance.]

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Boston, Wednesday, October 26, 1842.

Whole No. 78.

## Letter of Dr. Pond,

*Of the Theological Institution, Bangor, Me., with notes in reply to his objections against the doctrine of the second advent in 1843.*

When the writer of this reply to the letter of our esteemed correspondent first commenced the investigation of Mr. Miller's theory, he looked with no little anxiety to the position taken, and the verdict given, on the subject, by those who stood at the head of affairs in the church, and its literary institutions. But the efforts made by those who occupied these towers of Zion, while the question was before his mind, surprised him by their weakness and inappropriateness, and certainly prepared him to think more favorably of Mr. Miller's views. But he had then no idea that productions like those which have appeared from the above sources, could have been given to the world. He would scarcely have been more surprised by the abandonments of protestation, or even the public avowal of some of the modern powers of infidelity. To him it has appeared, from the first, that it could be no difficult thing to overthrow the calculations of Mr. Miller, if they are so evidently false and absurd; for, 1st. If the events on which the theory rests can be disproved, that would destroy it at once; or, 2d. If it could be shown that the prophecies are improperly applied to these events, that would settle the question; or, 3d. If it can be shown that there is any portion of prophecy which is to be fulfilled before the coming of Christ, the fulfilment of which renders his views inadmissible, that would put it to rest. It was this view of the subject which suggested the questions presented to Dr. Pond. The considerations which led to their presentation were, in part, as follows.—1st. No writer in the opposition had fairly met the question.—2d. It was the writer's desire that it might be fairly and thoroughly examined.—3d. The candid and respectful treatment shown us by Dr. P., together with his office and reputation, inspired the expectation that he would take up the subject in a christian and critical manner; and that, as the result, he would show us the objections which must overthrow the system, or we should infer that it could not be overthrown. And, as the Dr. may suppose, from the long delay of any notice of his letter, that the system is not demolished, in our estimation; we offer, as an apology for the delay, that we have been pressed with other calls,—and for continuing to hold on to the system some of our reasons may be found in the following remarks.

To present the subject more clearly before our readers, we have divided the letter according to the topics to which it refers; and interwoven our remarks and extracts in connection with the corresponding portions of the letter.

The questions referred to in Dr. P's letter, may be found in the "Signs of the Times," Vol. 3d. page 132. But for the benefit of those who may not be able conveniently to refer to the paper, we insert

the questions below. The first, which refers to the facts on which the theory is based, is as follows.

1st. Have not the events, which lie at the basis of Mr. Miller's theory, (which, so far as it is peculiarly his, consists of these two points, viz., that the time of the end of all things is revealed, and that time is 1843,) taken place as he states, and at the time he states?

In presenting the first question, no catalogue was given of those events which ought to be considered as fundamental to Mr. Miller's theory; it is known, however, that his lectures include portions of prophecy, the application of which, whether correct or not, does not affect the truth of its ground and peculiar features. Dr. P. has noted the principal events included in his lectures, some of which are fundamental, others are not. However, they shall be noticed in the order in which he has named them. His letter is herewith introduced.

Bangor, Aug. 1st. 1842.

REV. AND DEAR SIR.—In your favor of July 19th you propose the three following questions. "1st. Have not the events," &c., (I need not quote the questions, as you have them before you.) In reply to the first of these questions I feel constrained to say that at least some of the events referred to by Mr. Miller, have not "taken place," as he states, and at the time he states. For example.

### [1ST. EVENT—SETTING UP OF POPERY.]

I do not think that the Papacy was set up, A. D. 538. There were the germs of it much earlier. Stephen, Bishop of Rome, began to act the Pope, in good earnest, as early as A. D. 257; and it is remarkable that 1260 years from this date brings us down to 1517, the very year in which Luther published his theses against indulgences. The Popish power grew up gradually in the church, it did not come to maturity till long after the date of it, as given by Mr. Miller.

We have before us a work on The Apocalypse, by Rev. George Croly, of England, published in 1827, and dedicated to the Right Rev. Thomas Lord, Bishop of Salisbury, in which he gives the detailed history of the acts from which the supremacy of the Pope is to be dated. We give an extended quotation from his work, with the references and original extracts, which we consider decisive testimony, not of the time when the "Bishop of Rome began to act the Pope in good earnest," nor when the "Popish power came to maturity," but when Popery was "set up," that is, when the saints were formally and publicly given into its hands.

See, also, "Prospects of the Church of Christ," by Hon. G. T. Noel, p. 100; "Political Destiny of the Earth," by Wm. Cunninghame, Esq. p. 28. Mr. Croly, pages 113—117, says,

"A. D. 533. The Pope was declared HEAD OF ALL THE CHURCHES, by the Emperor Justinian.

The circumstances of a transaction, so pregnant with the most momentous results to the Christian world, are to be found at large in the annals of Baronius, the chief Romish Ecclesiastical historian. \* Justinian being about to commence the Vandal

war, an enterprize of great difficulty, was anxious previously to settle the religious disputes of his capital. The Nestorian heresy had formed a considerable number of partizans, who, conscious of the Emperor's hostility to their opinions, had appealed to the bishop of Rome. To counteract the representations of Cyrus and Eulogius, the Nestorian deputies, the Emperor sent two distinguished prelates, Hypatius, bishop of Ephesus, and Demetrius, bishop of Phillippi, in the character of envoys, to Rome.

Justinian had been remarkable for taking an unkindly share in the dubious theology of the time: he felt the passions of a disputant; and to his latest day enjoyed the triumphs of controversy with the delight of a zealot, as he sometimes signalized them by the fury of a persecutor. On this occasion, whether through anxiety to purchase the suffrage of the Roman bishop, the patriarch of the west, whose opinion influenced a large portion of christendom; or to give irresistible weight to the verdict which was to be pronounced in his own favor; he decided the precedence which had been contested by the bishops of Constantinople from the foundation of the city, and in the fullest and most unequivocal form, declared the bishop of Rome the chief of the whole ecclesiastical body of the empire.

His letter was couched in these terms: "Justinian, pious, fortunate, renowned, triumphant, Emperor, consul, &c. to John the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honor to the apostolic chair, and to your holiness, as has been always and is our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole earth.*" \*

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we cannot suffer that any thing which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who are THE HEAD OF ALL THE HOLY CHURCHES, † for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."

The letter then proceeds to relate the matter in question, the heresy of the monks and the mission of the bishops, and desires to have a rescript from Rome to Epiphanius, archbishop of Constantinople, giving the papal sanction to the judgment already pronounced by the Emperor on the heresy. It further mentions that the archbishop had also written to the pope, "he being also desirous in all things to follow the apostolic authority of his blessedness."

The Emperor's letter must have been sent before the 25th March, 533. For, in his letter of that date to Epiphanius, he speaks of its having been already despatched, and repeats his decision, that all affairs touching the church shall be referred to the

\* "Ideaque omnes sacerdotes universi orientalis tractus et subicere et unire vestrae sanctitati properavimus."

† "Vestrae sanctitati que caput est omnium sanctorum ecclesiarum."

\*Vol. vii. p. 194. fol. Antwerpia.



Pope. "Head of all bishops, and the true and effective corrector of heretics."\*

In the same month of the following year, 534, the Pope returned an answer repeating the language of the Emperor, applauding his homage to the See, and adopting the titles of the imperial mandate. He observes that among the virtues of Justinian, "one shines as a star," his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all; † as was testified by the rules of the fathers, the laws of princes, and the declarations of the Emperor's piety."

The authenticity of the title receives unanswerable proof from the edicts in the "Novellæ" of the Justinian code.

The preamble of the 9th states that "as the elder Rome was the founder of the laws; so was it not to be questioned that in her was the supremacy of the Pontificate."

The 131st, on the ecclesiastical titles and privileges, chapter ii. states: "We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

The supremacy of the Pope had, by those mandates and edicts, received the fullest sanction that could be given by the authority of the master of the Roman world. But the yoke sat uneasily on the Bishop of Constantinople; and on the death of Justinian the supremacy was utterly denied. The Greek, who wore the mitre in the imperial city of the east, must have looked with national contempt on a Pontiff whose city had lost the honors of the imperial residence, and whose person was in the power of the barbarians. Towards the close of the sixth century, John, of Constantinople, surnamed for his pious austerities the Faster, summoned a council and resumed the ancient title of the See, "Universal Bishop." The Roman bishop, Gregory the Great, indignant at the usurpation, and either hurried away by the violence of controversy, or, in that day of monstrous ignorance, unacquainted with his own distinctions, furiously denounced John, calling him an "usurper aiming at supremacy over the whole church," and declaring, with unconscious truth, that whoever claimed such supremacy was anti-Christ. The accession of Phocas at length decided the question. He had ascended the throne of the east by the murder of the Emperor Mauritius. The insecurity of his title rendered him anxious to obtain the sanction of the patriarch of the west. The conditions were easily settled. The usurper received the benediction of the Bishop of Rome, and the Bishop in 606 vindicated from his rival patriarch the gorgeous title, that had been almost a century before conferred on the papal tiara by Justinian. He was thenceforth "Head of all the churches, without a competitor," "Universal Bishop of christendom." ‡ That Phocas repressed the claim of the Bishop of Constantinople, is beyond a doubt. But the highest authority among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533." §

And referring again to these transactions, pages 8 & 9, he says:

"On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the Pope, formally given.—The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early

writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption by the commentators, seemed to be its convenient coincidence with the rise of Mahometanism." \*

But these provisions of the Justinian code could not go into effect in favor of the Bishop of Rome at the time they were issued, because Rome and Italy were then in possession of the Ostrogoths,—who being strongly attached to the Arian faith, were as violently opposed to the religion of Justinian, as they were envious of his imperial wealth and power. It was not till the conquest of Rome, in March 538, that the catholic bishop could exercise the power with which he had been clothed by the Emperor. The Vandal war, which commenced in 533, and the Italian war, which terminated in the conquest of the Goths in 538, were prompted by the same spirit, as they were a part of the same object, which gave existence to the ecclesiastical provisions of the code. Even during the reign of his uncle, Justin, "assumed the powers of government;" and "already meditated the extirpation of heresy, and the conquest of Italy and Africa, (chap. 39.) And that for proof we refer to Gibbon, the most minute historian, in our language, of the events of those times. He tells us that Justinian, on receiving the news of the success of Belisarius against the Vandals in Africa, after he had "celebrated the Divine goodness and confessed in silence the merit of his successful general, impatient to abolish the temporal and spiritual tyranny of the Vandals, proceeded without delay to the full establishment of the Catholic church."—Decline and Fall, vol. vii. page 150.

And again, in speaking of the conquest of Italy, he says: "When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and adjured them, by the common ties of alliance and religion, to join in the holy enterprise against the Arians."

This war commenced in 534. On the approach of Belisarius several cities forsook their Gothic and heretical sovereign, who retired before the armies of the Catholic Emperor, and after deciding in council to delay the "offensive operations of war till the next spring," allowed Belisarius without opposition to enter Rome. While he was on his way to the city, the "Romans furiously exclaimed, that the apostolic throne should be no longer profaned by the triumph or toleration of Arianism." "The deputies of the Pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for their reception."

"Belisarius entered Rome December 10th, 536." The first days, which coincided with the old saturnalia, were devoted to mutual congratulation and the public joy, and the catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ." "But the senate, the clergy, and the unwelcome people trembled, as soon as they understood that he had resolved, and would speedily be reduced, to sustain a siege against the powers of the Gothic monarchy." The Goths commenced the siege in March, 537." In the extremities of the siege, Belisarius apprehended the most fatal results from the "despair and treachery" of the citizens. "On the proof or suspicion of treason, several senators were banished, and the Pope Sylvester was despoiled of his pontifical ornaments, and embarked

for a distant exile in the east. At the Emperor's command, the clergy of Rome proceeded to the choice of a new bishop, and after a solemn invocation of the Holy Ghost, elected the deacon Virgilius, who had purchased the papal throne by a bribe of two hundred pounds of gold."

"The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. If any credit be due to an intelligent spectator, one third at least of their enormous host was destroyed in frequent and bloody combats under the walls of the city." Vitiges, king of the Goths, being informed that another detachment of the Roman army, under "John the Sanguinary," was spreading devastation through other portions of his kingdom, "before he retired made a last effort either to storm or to surprise the city." This effort was fruitless, and in the month of March, 538, the Goths ended the siege, and retired from the city.

"One year and nine days after the commencement of the siege, an army so lately strong and triumphant, burnt their tents and tumultuously passed the Moloian bridge."\*

Our respected correspondent says that "the Popish power grew up gradually in the church." True, but if it ever had an organized and visible existence, there must have been a time when its *visible organization* was effected. That is the point to which we are directed by the prophetic hand, and that is the point we wish to establish. We think the reader will see, by the above quotations, that it could not have been earlier than 533, nor later than 538. The quotations from Gibbon will give our reasons for commencing it at the latter date.

#### [2D. EVENT—FALL OF POPERY.]

"And sure I am that Popery did not fall in A. D. 1798. It is not fallen yet. In some of its branches, it is green and flourishing, boasting of its triumphs, and threatening, ere long, to take possession of the earth. Nor did Popery cease to be a persecuting power in 1798. Its persecutions have been various and cruel, since that period, in France, in Spain, and in the East. The protestants would now be persecuted with fire and sword, were they to attempt to carry the gospel into some portions of the Catholic world."

On the *Fall of Popery* we refer again to Mr. Croly, p. 100. He says—

"On the 10th of February, 1798, the French army under Berthier, entered Rome; took possession of the city, and made the Pope and the cardinals prisoners. Within a week Pius VI. was deposed; Rome was declared a Republic; the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, was held in duress, and was finally restored only on the fall of the French Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome." See also *Their French Revolution*, Vol. 4. p. 246.

Mr. Miller does not assert that Popery fell in the sense of its being utterly destroyed, in 1798, but that its dominion was taken away; nor does he assert that it ceased then "to be a persecuting power."

\* "Ves maximes, quod quoties in his locis heretici pullularunt, et sententia et zecto judicio illius venerabilis sedis correcti sunt."

† "Et ei cuncta subiectis, et ad ejus deductis unitatem, quanesse omnium vere ecclesiarum caput, et patrum regulæ, &c."

‡ "Anastatius Historia Ecc. Paulus diaconus de gestis songob ardorum."

§ Gothofredus Corpus Jur. Civ. &c.

\* Baronie annal. cen. 6.

\* Decline and Fall of Rom. Emp. chap. 41. Vol. vii. ps. 173—210.



er." He says, (Lectures, p. 47) on "Dan. vii. 21. 22. In these verses we are taught clearly that anti-christ will prevail over the church of Christ until the first resurrection." But he does state that Popery, on its restoration, was so modified, in its form and power, that it has not since been the deadly persecutor it was prior to 1798. On this point Mr. Cunningham remarks, (p. 101) "at the fall of the French monarchy in 1792, a series of events began, which have, in the space of twenty five years, shaken to its foundation the spiritual power of the papacy throughout the greatest part of the western empire. *The monastic orders have been annihilated, the property of the Church confiscated, the tithes abolished, many spiritual principalities have been secularized, and in France, the Netherlands, and every part of Germany, the Protestants have, by the new constitution of these kingdoms, obtained not only a complete toleration, but an equal admission to affairs of public trust with their Catholic follow-subjects.*"

Mr. Croly, p. 170, in speaking of the Inquisition, the grand instrument of papal vengeance and cruelty, says, "The power of the Pope has been annulled by the events growing out of the republic of 1793."

P. 169. "In the overthrow of the Inquisition in Rome and Spain, Christianity was not the impulse. The decree of Napoleon, issued from his headquarters near Madrid, declared that "the tribunal was an encroachment on royal authority."

"A. D. 1814. The tribunal was revived by Ferdinand at the request of the clergy corporations, &c. But it has not committed any public atrocities. A remarkable change in the papal councils has virtually completed what the French Revolution began. Pius VII. had scarcely returned, under the sanction of the allied sovereign, when it was declared that the use of *torture* in the holy office was abolished, that the papal decree on this head had been communicated to Spain and Portugal. In March, 1816, the Inquisition was stated, in a letter of the Portuguese ambassador to the Papal court, to be thenceforth formerly suppressed in Portugal; and in the same year the Pope annulled a sentence of the Inquisition of Ravenna; and pronounced that in all trials for heresy, the accuser shall be confronted with the accused; and the trial be so conducted as not to involve death." [Llorente, Hist. Ing.]

On the rise and fall of Popery, there are several points particularly worthy of remark. 1st. It became a persecutor, "the abomination that maketh desolate," before "the first authoritative effort to give supremacy to the See of Rome." It is to continue to make "war with the saints," after its dominion is taken away, and to prevail against them, until the Ancient of Days shall come, and judgment shall be given to the saints of the most high, and the time shall come that the saints possess the kingdom."

2d. The efforts which resulted in its actual supremacy, by placing the haughty Vigilius in full possession of the See of Rome in 538, were commenced as early as 533: so in its fall, the first shock of the earthquake which prostrated its throne in the dust in 1798, was given in 1793, when the Republic of France, "declared that death was an eternal sleep; that Christianity was an imposture; and that there was no God!" (Croly, p. 61.) The rise of Popery must be dated somewhere within the period of these transactions, the writing of the letter of Justinian to the Pope, the issuing of the "Novellæ," and the conquest of the city of Rome.

So its fall must be dated within the period of the corresponding transactions.—The laws of the Republic which abolished Popery in France, and the captivity of the Pope in his ancient capital by the republican armies. Mr. Miller adopts the date in both cases when the events were completed.

[3D. EVENT—CONVERSION OF THE TEN KINGS.]

"Again: the last of the ten kingdoms into which the Western Roman Empire was divided, did not become Christians, even in name, so early as the year 508. The Anglo Saxons, for instance, were not converted before the end of the sixth and the beginning of the seventh century. While the Huns in Hungary did not embrace Christianity before the eighth or tenth century."

We hardly know what to make of this section of the Dr's letter. If he had referred to the statements of Mr. Miller, against which his objections are intended to apply, it would have been quite a relief to us. But most certainly he cannot find any enumeration "of the Ten Kingdoms into which the Western Roman Empire was divided," which supposes that the "Anglo Saxons" or "Huns" were "christian even in name," so early as 508, and of course it cannot be fairly demanded that we prove what never has been asserted.

There are four cases in the prophecies in which the ten kings or Kingdoms of Western Rome are referred to. 1st. They are undoubtedly the divisions of the fourth kingdom, and correspond with the ten horns of the fourth beast, Dan. vii. 23, 24. 17—20. 2d. Three of these "first" divisions, or horns, were to be plucked up by the roots, to make way for the little papal horn, Dan. vii. 7. 8. 3d. These ten kings are said to give their power unto the papal beast, Rev. xii. 13. 4th. They are spoken of as the agents by which the desolation and consumption of "the mother of harlots and abominations of the earth" was to be effected, Rev. xvii. 16.

In giving a list of the divisions of the Roman Empire, for the purpose of illustrating the first two cases named above, Bro. Litch, and not Mr. Miller, gives a list of these kingdoms, as found in the works of Newton (p. 210,) and many others, on the prophecies, which includes the Huns and the Anglo Saxons. Mr. Miller, also, in his remarks upon Dan. vii. 19, 20, (Lectures, p. 46,) says, "In these verses we learn that the fourth beast would be diverse from the others. This was true with Rome; that the kingdom first arose from a small colony of adventurers settled in Italy. We learn that it would be divided into ten kingdoms, and afterwards there would arise another power, which would swallow up three of the ten kingdoms; this was all true with the Roman government. In A. D. 476 the Western Empire fell, and was divided into ten kingdoms, by the Goths, Huns, and Vandals. "France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna.—The three last were absorbed in the territory of Rome," (E. Irwin) and became the states of the church, governed by the papal chair." But surely neither of these cases has any thing to do with 508, or the time of the conversion of the ten kingdoms of Western Rome.

If "the Anglo Saxons were not converted before the end of the sixth and the beginning of the seventh century," the English were, and the latter were not conquered by the former till after 508, or a history of England now before me which says, that says "Arthur gained a great battle at Bladenhill, near Bath, over the Saxons in 511," is not correct; and England, not the Anglo Saxons, is the

only one of the ten kingdoms which can be fairly included in Mr. Miller's catalogue of the Western Empire.

As nothing is said by Mr. Miller about the conversion of the "Huns in Hungary," it is hardly worth the while to devote any time to that which is of no importance in the present case.

[4TH. EVENT—CAPTIVITY OF MANASSEH.]

"Mr. Miller represents Manasseh as having been carried into captivity in the year 677 B. C. also, that the ten tribes were carried into captivity at the same period. But I think it impossible to determine when Manasseh was carried into captivity. He reigned above fifty years, in the course of which he was taken and carried to Babylon; but in what year this event occurred, we are not informed. The ten tribes were carried captive, and ceased to be a nation, some fifty years before the captivity of Manasseh, during the reign of Hezekiah."

"Mr. Miller represents." Indeed! Has our learned friend ever known any author, who "represent" the captivity of Manasseh to have taken place, at any other time than "677 B. C.?" If he had referred us to a single history, commentator, Bible margin, or chronological table, as authority for fixing, or even supposing, any other date, he would have done something towards showing that this event did not take place at the time Mr. Miller "states." If it be "impossible to determine when" it did take place, it is certainly impossible to prove it did not take place at the time when all, of whom we have any knowledge, who say any thing about it, inform us it took place. However we will give an extract or two from authors who cannot be suspected of any partiality or incompetency in the case.

Prideaux's Con. vol. i. pp. 149—151. "In the eleventh year of Manasseh, B. C. 688, died Tirhakah, king of Egypt, after he had reigned there eighteen years, who was the last of the Ethiopian kings that reigned in that country."

The same year that this happened in Egypt, by the death of Tirhakah, the like happened in Babylon, by the death of Mesessimordacus. For, he leaving no son behind him to inherit the kingdom, an interregnum of anarchy and confusion followed there for eight years together, of which Esarhaddon, king of Assyria, taking the advantage, seized Babylon; and adding it to his former empire, thenceforth reigned over 3 both for thirteen years,—in the canon of Plotemy, called Assar-Adinus. And in the scriptures he is spoken of as king of † Babylon and Assyria jointly together.

In the 22d year of Manasseh, B. C. 677, Esarhaddon, after he had now entered on the fourth year of his reign in Babylon, and fully settled his authority there, began to set his thoughts on the recovery of what had been lost to the empire of the Assyrians in Syria and Palestine, on the destruction of his father's army in Judea, and on that doleful retreat which thereon he was forced to make from thence, and being encouraged to this undertaking by the great augmentation of strength which he had acquired, by adding Babylon and Chaldea to his for-

†. He is said, as king of Assyria, to have brought a colony out of Babylon into Samaria, 2 Kings xvii. 24. Ezra iv. 9, 10, which he could not have done, if he had not been king of Babylon, as well as of Assyria, at that time. And in 2 Chron. xxiii. 11, he is said, as king of Assyria, to have taken Manasseh prisoner, and to have carried him to Babylon, which argues him, at that time, to have been king of Babylon also.

2. Canon Ptolemaei.

3. Canon Ptolemaei.

1 Africans and Cyncellum, p. 74.



mer kingdom of Assyria, he prepared a great army and marched into those parts, and again added them to the Assyrian Empire. And then was accomplished the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria, \* that within three-score and five years, Ephraim should be absolutely broken, so as to be from thenceforth no more a people. For this year, being exactly sixty-five years from the first of Ahaz, Esarhaddon, after he had settled all affairs in Syria, marched into the land of Israel, and there taking captive all those who were the remains of the former captivity, (excepting only some few, who escaped his hands, and continued still in the land,) carried them away into Babylon and Assyria, and, to prevent the land from becoming desolate, he brought others from † Babylon, and Cutha, and from Ava, and Aamath, and Sepharvaim, to dwell in the cities of Samaria in their stead. And the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never after recovered themselves again.

Esarhaddon, after he had thus possessed himself of the land of Israel, sent some of his princes, with parts of his army, into Judea, to reduce that country also under his subjection; who having vanquished Manasseh in ‡ battle, and taken him, hid in a thicket of thorns, brought him prisoner to Esarhaddon, who bound him in fetters and carried him to Babylon.

Archbishop Usher, after referring to the above facts in the history of Egypt and Babylon, stated by Prieux, in reference to the points in question says:

"Year of the world 3327. Julian period 4037. Before Christ 677. This year also was fulfilled the prophecy of the prophet Isaiah, (chap. vii. 8,) in the beginning of the reign of Ahaz, "within sixty and five years Ephraim shall be broken in pieces so that it shall be no more a people." For although the greatest part of them were carried away by Salmaneser 44 years before, and the kingdom utterly abolished, yet among them which were left, there was some show of government. But now they left off to be any more a people by reason of the great multitude of foreigners which came to dwell there. New colonies or companies were sent out of Babel, Cuth, Hara, and Sepharvaim; and this was done by Esarhaddon, king of Assyria, as is easy to be understood by the confession of the Cuthites mentioned Ezra iv. 2, 10.

At which time also, as it should seem, and in the same expedition, whereby these things were done in the land of Israel. Some of the chief commanders of the Assyrian army made an inroad into Judea, and then took Manasseh the king as he lay hid in a thicket. After binding him with chains of brass carried him away to Babylon. *Jacobus Capellus* hath noted in his *Chron.* that the Jews in Sedar O la Rabba, and the Talmudists, cited by Rabbi Kimchi upon Ezra, chap 4th, do deliver that Manasseh, 22 of his reign, was carried away captive into Babylon, and that he repented him of his sin 33 years before his death." Usher's *Annals of the world* p. 75. Lond. 1658. See also Newton on Prophecy, pp. 98, 99. Rollin, B. iii. chap. 2. A. HALE.

**THE DARK DAY.**—The 19th of May, 1780, was a remarkable day. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. The legislature of Connecticut was then in session at Hartford. A very general opinion prevailed, that the day of judgment was at hand. The House of Representatives being unable to transact their business, adjourned. A pro-

posal to adjourn the Council was under consideration. Abraham Davenport, of Stamford, was then member of the legislature; and his opinion being asked, he answered, "I am against an adjournment. The day of judgment is either approaching, or it is not; if it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty; I wish, therefore, that candles may be brought."

## THE SIGNS OF THE TIMES.

BOSTON, OCTOBER 26, 1842.

**Salem Camp-meeting.**—This meeting closed on Friday morning the 14th inst, after a session of eight days. It was truly a season of refreshing from the presence of the Lord. That its results have been glorious beyond the most sanguine hopes of its friends, thousands with joy can testify, and scores of poor sinners, without hope and God in the world, at the commencement of the meeting, at its conclusion, with joyful hearts and streaming eyes, could say, "I know that my Redeemer liveth." The exact number of conversions, eternity alone can reveal, but there is reason to believe that between one and two hundred have been led to praise the Lord for the riches of his redeeming love, who, 15 days since, were strangers and enemies to the cross of Christ by wicked works. "O that men would praise the Lord for his wonderful works to the children of men!"

The meeting was characterized by a union of feeling and effort, and by a spirit of harmony and love rarely seen among a congregation so large and diversified. Here were representatives from almost every denomination and creed extant, having laid aside all sectarian prejudices and peculiarity of sentiment, mingling together their prayers and supplications, and their songs of praise and thanksgiving, for the salvation of souls, and the glory of God. Oh precious, blessed spectacle! Where is the soul that witnessed the joy and happiness, which in loud hosannas dwelt upon a thousand tongues, that cannot say, "It was good to be there?"

Owing to ill health Bro. Miller was unable to meet with us, as we had hoped. But the brethren, who were present, had great liberty in declaring the mighty truths of God to the perishing multitudes who came out to hear. Brn. Himes, Litch, Fitch, Hawley, and Starkweather, were the principal speakers; and the manner in which the great subject under contemplation was presented, as well as the spirit manifested by those to whom utterance was given, wielded a most powerful and persuasive influence upon the immense audience who listened to them. The attention given to the word preached was serious and all-absorbing. A stranger entering the "Great Tent" during time of service, would have been struck with the deep and marked solemnity which reigned throughout that vast assembly, and which at times could not have numbered less than six or seven thousand souls. Scenes like this are peculiar only to these last days. History furnishes no precedent of a similar character. The popular mind is aroused. The great waters of human thought are stirred by the breath of the Almighty! The solemn conviction is pressing down upon the world with more and more weight every day that the Judgment! the JUDGMENT IS NEAR!!

There is great cause for thanksgiving and praise to God for the glorious results of the Salem Camp-

meeting. The Lord was there; and his Almighty arm was made bare in the salvation of souls! Glory be to his holy name! Never, in the history of the last century, has old Salem and its vicinity been thus mightily shaken. It is like life from the dead. The moral slumbers of that community have been broken. The midnight cry has rang with thunder tones in ears that were closed; and tongues are now tuned to sound the high praises of God which before were wont to profane his holy name. Immense good has been accomplished in the name of Jesus. Verily, it is the Lord's work, and it is marvellous in our eyes.

At the close of the public services on Thursday evening, the presence of the Lord was signally manifest. In the prayer meetings, in the small tents, many souls found deliverance from the shackles of sin and death. The great burden of prayer seemed to be, as indeed it had been during the whole meeting, for the blessing of *entire sanctification—perfect freedom from sin*. A great number of professing christians, who before had not conceived it possible to be perfectly holy in heart, were, to their inexpressible joy, made to feel and to testify that they were wholly sanctified to God. The doctrines of perfect holiness, and the Second Advent nigh, are twin sisters, so closely blended, interwoven and intertwined together, that they are one and inseparable. Praise the Lord for the clearness and prominence with which this glorious truth is beginning to shine forth.

The PARTING SCENE, which took place on Friday morning, was one which words are inadequate to describe. A large circle, encompassing the entire encampment, was formed, in which there were about three thousand souls, nearly all of whom were Second Advent believers, presenting one of the most solemn and affecting spectacles of which it is possible to conceive. Swelling hearts and streaming eyes were on every hand. Brethren and sisters from all points of the compass who had never seen each others' faces before coming to that meeting, were there, and after an acquaintance and intercourse with each other of a few days under the most delightful and peculiar circumstances, were about to extend the parting hand to each other, to meet no more again till Gabriel shall blow the trump of God! The ceremony of shaking hands was peculiarly solemn and affecting. It was so managed that each individual had an opportunity of taking by the hand every brother and sister in the ranks of that great circle. It was done by breaking off into single file and passing around upon the inside of those in the ranks who stood facing the centre, and thus continuing to file off and pass round until each had shaken hands with all. It was a scene never to be forgotten; and one, too, which must have impressed with solemn feelings the minds of those who stood upon that ground silent spectators of the soul-thrilling spectacle.

After the parting ceremonies were concluded, a short season was spent in prayer, and then the multitude repaired to the water side, where the ordinance of baptism was administered to four willing candidates, which together with those who had previously received the ordinance amounted to twenty-two souls. But many scores were blessed with the baptism of the Holy Ghost and of fire, and sealed heirs of the kingdom and glory of God at the revelation of Jesus Christ. S.

\* Isa. vii. 8.

† 2 Kings xvii. 24. Ezra iv. 2, 10.

‡ 2 Chron. xxxiii. 2. Joseph antig. lib. 10, 4.



**Be Patient.**—Perhaps the above admonition at this most interesting juncture maybe serviceable to some of our brethren who expect to see their Lord, and find it a difficult task to wait his appointed time. Let Bro. James address a few words to such. "Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Oh what encouragement is here to endure, to suffer affliction for Christ's sake. Let our united prayer be, Oh Lord do all things in thy own time, and according to thine own will. S.

**A New Move.**—A brother in Connecticut writes: "There has been a communication read in a public congregation in this town, purporting to be from several influential men in Low Hampton, N. Y. which states that Mr. Miller is not the author of those lectures published in his name, but that they are the production of a Baptist clergyman who died a few years since, in that place. Is it so? I know that even if it is, the truth remains the same, yet the enemies of our cause make great use of that circumstance here. I stand almost alone. I hope you will pray for me."

Will the brother who writes the above give us the names both of the person who read the communication and those attached to it? It is a barefaced falsehood, come from whom it may, and only furnishes another proof of the desperate measures to which the devil and his satellites are driven to support their sinking cause. Bless the Lord, we are glad that the only weapons in the hand of our opponents are falsehood and detraction. Such miserable efforts to prejudice the public mind against the truth, cause it to shine more and more clearly, and will serve to open the eyes of the people to see who is on the Lord's side. S.

**Aspect of the Old World.**—"Revolution" seems to be inscribed on everything. The nations are agitated. There is a fearful looking for some signal event. There seems to be a kind of universal instinctive impression that we stand upon the verge of some tremendous crisis. If we turn our attention to the aspect of things in the old world, our apprehensions are strengthened.

The difficulties in Syria remain unsettled, and the breach seems widening. Mount Lebanon is greatly agitated. The Maronites, looking toward the coast, think they see a prospect of a favorable change for themselves. In the interior, they see Shibley-Arien encamped amid the ruins of Balbec, with a mixed force of Arabs, Aysayries, and Druses—and at Kob Elias, a body of Druses, commanded by Ater Amed. A combined movement against Zahle being apprehended, they have sent a deputation to Beyrout for assistance in the event of need.

Throughout Turkey and the whole coast of Barbary an astonishing apprehension for the future prevails.

England is agitated more and more, with her home-sufferings among the working classes. The deep and insupportable wrongs of her industrial population is carrying disaffection to her very core. Although millions on millions of beseeching petitions have been spread before Parliament, they have been going on from bad to worse. There appears to have been a conspiracy on foot for assassinating the Queen. Thus trouble is following trouble. O may God prepare us for the coming crisis. F.

**Duffield on the Prophecies.**—This is a new work recently issued from the press of Dayton & Newman, 199 Broadway, New York, by George Duffield, pastor of the First Presbyterian Church of Detroit. It is a dissertation on the prophecies which relate to the second coming of Christ. The author takes the ground that Christ's coming is to be pre-millennial, that the fourth beast is the Roman empire, that the little horn is Papal Rome, and in many other points agrees with Bro. Miller; but with regard to the restoration of the Jews, the author falls into the common error of believing that that hardened, rebellious, stiff-necked nation are yet to receive, at the hands of God, some signal marks of approbation and favor which the Scriptures nowhere warrant us to expect. How it is that all our most learned Biblical expositors overlook a fact so simple, plain and manifest, as that all the promises are yea and amen in Christ, and that no living being, neither Jew nor Gentile, has the least shadow of claim to any one of them, until he gets into Christ where they are all centered and clustered together, we are totally at a loss to understand. Why can they not see that the Jews, as a nation, have been broken off through unbelief, and that there is no other way possible for them to come into possession of a single promise in all God's word, save by a union to the Lord Jesus Christ, by genuine living faith in him as a Savior from all sin. S.

**Dr. Pond's Letter.**—This letter on our first page is an important document, coming as it does from a high source. We could not give Dr. Pond's letter to the public without a full and fair review of the whole subject. The pressure of care and duties upon the reviewer, has prevented an earlier insertion. Our readers will no doubt pardon the delay when they shall have examined the historical facts and illustrations here given in support of our views. We give it in part to-day, the remainder is reserved for a future number.

A more extended view of Dr. Pond's reasonings will be found in the two last numbers of the Puritan; but the able article of Bro. Hale may be considered as a sufficient reply to it.

**CORRECTION.**—In the notice of the Claremont camp-meeting published in the Signs of the Times of the 5th inst, an unintentional error escaped detection. In the statement of the number of tents on the ground, it should have read six instead of sixteen. We are happy to make this correction, lest our enemies should charge us with deceit.

#### NEW WORKS. Prophetic Expositions.

Or a connected view of the testimony of the prophets concerning the kingdom of God and the time of its establishment. By Josiah Litch. In two volumes.

**The Appearing and Kingdom of our Lord Jesus Christ**, in four Letters to an Unbeliever. By James Sabine, Rector of Christ's Church, Bethel, Vt.—Boston: Published by Joshua V. Himes, 14 Devonshire street.

**Review of Morris' "Modern Chiliasm."** By S. Bliss. Published by Joshua V. Himes, 14 Devonshire street.

#### A meeting in the Great Tent,

AT NEWARK, N. J. Nov. 3.

Arrangements have been made for pitching the great Tabernacle in the city of Newark, N. J. on the 3d of Nov. 1842. The meeting to continue eight or ten days.

Mr. Wm. Miller, Rev. J. Litch, J. V. Himes and others are expected to be present and will show, from the Word of God, the manner and object of Christ's Second Coming, together with the reasons for expecting him in 1843. All who love the appearing of our Lord Jesus Christ, are affectionately invited to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is to be done must be soon done.

The great object of the meeting is, like those which have already been held, to arouse both the church and the world to a sense of their peril, by sounding the midnight cry.

The meeting is to be held on the corner of Mulberry and Camp-streets, in the south part of the city. Carriages will be in readiness at the steam-boat wharf, and rail-road depot, to carry people to the camp-ground for 6 1-4 cents. Fare from N. Y. by steam-boat, from the foot of Barclay st., 12 1-2 cts. Fare by rail-road, 25 cts. Arrangements will be made for boarding strangers on very reasonable terms.

L. D. FLEMING, A. FLAVEL, } Cgm  
S. H. WAYNRIGHT, C. MERCHANT }

#### SECOND ADVENT CONFERENCE,

In Orleans, Mass. Nov. 15.

There will be a Second Advent Conference held in the Methodist Meeting House in Orleans, Mass. to commence Nov. 15th. The design of this meeting, like all others of the kind, is to give the Midnight Cry, and to save souls, and build up the Church of Christ to be ready to welcome Christ when he comes in 1843. This meeting is not to be one of controversy, but to listen to the solemn truths of the gospel, and apply it to our own hearts. It will commence Tuesday morning at 10 o'clock; We invite all who attend to hear candidly this all-important subject, both preacher and people, without distinction of sect, and to come without prejudice, but with prayerful hearts, that great good may be done.

JAMES BICKWELL.

Oct. 14, 1842.

#### A SECOND ADVENT CONFERENCE

Will be holden with the Second Free-Will Baptist Church in Lebanon, Me. on Tuesday, Nov. 1, 1842, at 1 o'clock, P. M. Brother I. W. Atkins will commence a course of Lectures on the same subject Wednesday following, at half past one.

Lecturers brethren Preble and Churchill are desired to attend. The meeting will be conducted, in some respect, similar to a campmeeting, inasmuch as there will be one board camp erected, and made comfortable, where from 50 to 75 will be accommodated by the people of the place, day and night, besides those at private dwellings.

M. P. HOPKINS, } Com.  
T. SANBORN, }

Lebanon, Me. Oct. 12, 1842.

#### CONFERENCE AND LECTURES

In Brattleboro', Vt. A Second Advent Conference will commence in the Methodist Meeting House, on Monday, Oct. 31, 1842, at 10 A. M. to Continue four days. Ministers and brethren, who love our Lord's appearing, are invited to attend.

Lectures will commence on Saturday evening, 29th, at seven o'clock, by Bro. Calvin French.



NOTICE.—ELDER STEPHEN D. BICKFORD, having recently removed to York, Maine, requests correspondents to address him accordingly.

### The Seven Times.

DEAR BROTHER HIMES:—I have taken notice that Dowling's argument concerning the "seven times" in Leviticus xxvi. 18, 21, 24, 28. Because the punishment of the people of God is mentioned four times, they must therefore be punished four times seven prophetic years, which would be 10,080 years, is in the mouth of many of our opponents. The argument was so weak and silly, I did not think any person of common capacity of intellect would be deceived by it. Yet I find to my astonishment, that many of Dowling's satellites are reiterating his argument, from pulpit and press, and laughing as they think at the easy credulity of the common people. But I have thought such men as Folsom, of Haverhill, would not show their stupidity, or expose themselves to ridicule by using so weak and contemptible an objection. Yet I am disappointed in the man. Any thing with him to puzzle, perplex and throw darkness on the mind of the reader. This argument in amount is this. "Because God has foretold by Moses that he would punish his people, or chastise them for their iniquities 'seven times,' and because Moses has reminded them of it four times, then they must be punished four 'seven times' making 10,080 years." Then, by the same rule, the Divine writer of the Psalms makes God's mercies endure 26 forevers. See Psalm cxxvii.

And Daniel makes Nebuchadnezzar four times seven years insane. See Dan. iv. 16, 23, 25, 32. And Luke makes Christ lie in the grave four times three days. See Luke ix. 22, xviii. 33. xxiv. 7 & 46.

Are these the men the church must look to for her expositors of the Scriptures? Well did my Divine teacher tell me, to "call no man master."

Do not these men know, that God in his typical law given to Moses, appointed a year of release for every Hebrew slave. Dan. xv. 1. "At the end of every seven years thou shalt make a release." Also Jeremiah xxxiv. 14, 17. And Paul tells us, Col. ii. 16, 17. These "are shadows of good things to come." And why will they thus treat with contempt such holy and good things? Oh! Lord God thou knowest. They are joined to their idols, let them alone. I perceive that Folsom has followed an old Roman Catholic writer, which I found in Cambridge two years ago, on Daniel, and it is an easy matter to see the bias of their minds, both ancient and modern, and I hope God will overrule all for his glory.

WM. MILLER.

### Review of Stuart's Hints on Prophecy.—No. VI.

Commenting upon Rev. xii. Prof. Stuart admits that the woman is an emblem of the church, and the man-child is Christ, and that his being caught up to God, is his ascension to heaven; while the dragon ready to devour him at his birth, (only) "reminds us of Herod's attempt to massacre the infant Saviour." The only remaining figure in the chapter that he explains, is that "the flight of the woman into the desert for 1260 days at a period subsequent to this" (Herod's attempt on the life of Christ) is a symbol of the church fleeing from the invading Romans and persecuting Jews during the subjugation of Palestine, and when this period expires then the church is freed from the desolating power in Palestine; as it was of old freed from like power in the days of Antiochus Epiphanes. The similarity of events in the two cases, gives occasion to adopt the same language in respect to the continuance of both." p. 114. Is such reasoning conclusive? Are we to receive such expositions of God's Word? And are we to believe that the writers of the New Testament only made quotations from the Old, the same as we quote from Shakespear,

because there is a similarity in the events which makes the language applicable?

Mr. Miller has shown that the great red dragon, with seven heads and ten horns, and seven crowns on his heads, is pagan Rome, the little horn of Daniel, which stood up against the Prince of princes; it attempted to destroy Christ when an infant, and finally crucified him: and that pagan Rome was a complete fulfilment of the description and doings of this dragon in every particular; and yet we are told that it "reminds us" of Herod's attempt on the life of Christ, as though that was *all* the meaning to be conveyed by that symbol. As the woman represents the church, is it to be supposed that only that portion of the church which was at Jerusalem is included in her flight into the wilderness? Are the churches of Rome, and Ephesus, and Corinth, and Philadelphia, &c. &c. of so much less consideration, than the church in Jerusalem? It will also be remembered that he has not shown when the Christians fled into the desert, or when they returned again to Jerusalem, or that they remained in the desert 1260 days, or that they returned at all, but he dismisses this period with the remark that "it is designated (after the manner of Dan. vii. 25; xii. 7,) by the expression *time, and times, and half an time.*" because it was so similar to a like occurrence in the days of Antiochus, that "the similarity of the two events gives occasion to adopt the same language in respect to the continuance of both." p. 114. We, however, are not driven to such a lame subterfuge. History records that Rome, the great red dragon, continued to persecute the woman, (the church,) until in the Arian controversy, those who would not submit to the woman, (Popey) which took her seat on the scarlet-colored beast, (Rome) fled into the north-west part of Asia, and the north-east part of Europe, and remained there in the wilderness, and in the vallies of Piedmont during 1260 years, from A. D. 538 to A. D. 1798.

The beast in Rev. xiii. with seven heads and ten horns, he makes to symbolize "the persecuting power of imperial Rome, and especially that power as exercised by Nero." p. 115. The seven heads he make to personate the first seven Caesars but is very careful to be silent about the ten horns. The head that was wounded to death, and whose deadly wound was healed, he applies to Nero, because, "It was predicted by the soothsayers of Nero early in his reign, that he would be deprived of his office, flee his country, go to the east and there recover his dominion, especially in Palestine." "In consequence of this, the great mass of the community at that period do not appear to have believed in the reality of Nero's death, at the time when he was assassinated." p. 117. In connection with the above, we find the following paragraph which would not have astonished us if it were quoted from "some excellent German work." "The question is not now, at least with me it is not, whether the writer of the Apocalypse did himself participate in this vulgar belief respecting Nero's re-appearance, I have no apprehension that he cherished such views as these; certainly not if he was (as I believe) an inspired man. My apprehension is that in describing the beast, i. e. Nero, instead of calling him by name, (which would have been in connection with what he said a treasonable offence) he has adverted to him as the person respecting whom the reports in question were current, and *purposely* adverted to him in such a way, in order that his read-

ers might easily know who was meant." p. 118. The phrase "If any man has an ear let him hear;" he interprets, "let the reader very attentively consider who is meant in this case;" and "he that leadeth into captivity shall go into captivity," means, "He of whom I have been speaking is the individual who exiles christians; but mark well! he shall himself speedily be exiled." Also the phrase, "here is wisdom," is, "some special sagacity is needed in the interpretation of this passage." These interpretations he adduces as circumstances which "serve to confirm this view of the case." He supposes "John's object was *secretly to intimate to his readers who was meant by the beast; and in order to accomplish this object, he has repeated those things which popular rumour had spread abroad respecting him, or at least to them.* But, as I have already noted, he has taken care in each case to give a caution to his readers how they interpret this, or what use they make of it." p. 120. The eighth king of Rev. xvii. 11 he also claims was Nero, who, had he appeared after his successor died, would have been the eighth Caesar.—he being the sixth when he reigned; for he observes, "To say that he who had been one of the seven will be an eighth is of course the same as to say that he will re-appear and stand again in his former place. This, according to almost universal report and belief Nero was expected to do." p. 121. The absurdity of the whole of the above quotations, is so evident, that we will not do so great injustice to the intelligence of our readers, as to suppose that they need to be shown its inconsistency; and yet Prof. S. says, "So paradoxical are all other interpretations of this passage, or so arbitrary, so conjectural, so diverse, and therefore unsatisfactory, that one is constrained to wonder how critics could have ever acquiesced in them. But in the interpretation of any book where the reins are given without check to fancy and imagination, difficulties of this kind are leaped over instead of being removed." p. 121.

If the last quotation was not so evidently written in earnest, we could only consider it as a *sarcasm* on the exposition which he has given us.

Having shown, as he supposes, that this persecuting power is Nero, he proceeds, "Turn we now to the pages of history, and we shall find that Nero commenced his horrible persecution of christians about the middle, or in the latter part of November, A. D. 64. All agree that this persecution ended immediately on the death of Nero; and this took place on the day that Galba entered Rome, and was proclaimed emperor on the 9th of June, A. D. 68. Here then is the often repeated and peculiar period of three and an half years, being only a few days of excess beyond that measure of time. By this small excess of only a few days no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness would or could be aimed at? Enough that only a few days at most can be considered as supernumerary." p. 122.

Is it, indeed, unreasonable to suppose that He who gave the sun its decree, who appointed the moon its time of changing, and marked the assumed pathway of the earth in its orbit so complete, *cannot aim* at statistical exactness? That He who numbers our months, and can tell our days to a hair's breadth, and numbers



the seasons at his will, *cannot be exact* in the measurement of time?" Shall it be said of Him who hath appointed a day in the which he will judge the world, and revealeth times and seasons, that he gives only a mere general characterising of the period in question? We find that the flood came on the very day predicted; the time of the exode was fulfilled to the very day; the sojourn of Israel in the wilderness, and their captivity in Babylon cannot be shown to exceed or fall short a single day from the predicted time; and the seventy weeks of Daniel ix. were fulfilled in 490 years, to the very day that Christ hung upon the cross; and yet we are asked by a New England divine, if it is reasonable to suppose a statistical exactness could be aimed at!! Tell it not in Germany, publish it not in atheistical France, lest the infidels rejoice and the scoffers at revealed religion triumph!

The persecutions of Papal Rome which continued for 1260 years, from 538 to 1798, and which caused the destruction of 50,000,000 of christians, has been shown to be fulfilled in just as many years as there are days in the period in question; and is the obvious fulfilment to be set aside by the above exposition of an *excess of only a few days?*

We have thus gone over with his remarks upon all the prophetic periods in Daniel and Revelation where we claim that days are a figure for years; and which we have shown to have been fulfilled in the given number of years, in every instance where the full number of years has passed. And we have not only shown that the time was accurately fulfilled, but also that the history of those fulfillments accorded perfectly in all the particular minutia, with the respective predictions. On the other hand, it is claimed that those periods were fulfilled in literal days, while it cannot be shown that a single period was fulfilled in the given number of days; or that the particulars of the prophecy accorded with the fulfilment. Indeed, so obvious has been the failure of the expositions, that the majority of the most important particulars in connection with the various periods, have not been alluded to; and the attempt to show any fulfilment in time, has been such a signal failure, that in each instance it is acknowledged as he proceeds, and he is obliged to disclaim that it was ever intended that they should be accurately fulfilled. He adds, p. 124, "A statistical exactness cannot be reasonably supposed to be arrived at, in cases of this nature. Any near approximation to the measure of time in question, would, of course, be regarded as a sufficient reason for setting it down under the general rubric." We would here appeal to every intelligent mind whether such expositions of prophecy as those contained in the work under review, are to take precedence of those truths against which it is aimed, and whether the author has not signally failed in the positions which he has assumed, that the prophetic periods were fulfilled in literal days? If we have only to show that a prophecy is fulfilled in some one particular, and in a period approximating to the predicted period; then it will be no difficult task to show as many fulfillments of every prophecy and in any age as any could desire. We, however, only ask for *one fulfilment in every particular* and in the given time of every prophecy. B.

A few trifling articles, which were left on the Salem Camp-ground, have been picked up, and can be had by those to whom they belong, by calling at this office.

## What the Scriptures Teach.

Concluded.

### BENEVOLENT OPERATIONS.

If we are engaged in the benevolent schemes of the day, for the sake of honor, if we are saying in our hearts, that our name shall go down to posterity with honor, for having been pioneer in this effort, or that effort, why, then, I suppose we cannot believe. For Christ puts this interrogation, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? We have Christ for an example, who went about doing good, but when they would have done him honor for his good works, when they would have made him a king, he fled from them. To those then who are preaching the unrighteousness of slavery, I would say, that I have good reason to believe that it will exist until that day, of which it is said, "And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every *bond-man* and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and to the rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" Rev. vi. 14-17. What shall we do then? Shall we cease? No! let us be preachers of righteousness as was Noah, though none repent. Some have repented; others may. If Moses did in *any sense* give you such precepts, we believe it was for the hardness of your hearts. For as Christ said of another relation, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife: and they twain shall be one flesh! Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." Matt. xix. So also we would say of this at the beginning, to man was not given dominion over man. But to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

### VIEW OF TOTAL ABSTINENCE.

The Temperance cause, Total Abstinence! What is it? Why, it is the wonder of all christendom! It has succeeded the most sanguine expectations of its friends. It *speaks loud!* "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iv. 5. This, I apprehend, has not only reference to the coming of Christ in the flesh, but also to "the coming of the great and dreadful day of the Lord."

The angel of the Lord said to Zacharias, of John, that he should be great in the sight of the Lord, and drink neither *wine nor strong drink*; and shall be filled with the Holy Ghost from his mothers womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, (Elijah) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." And how shall we reconcile what the angel of the

Lord said of John, with John's own answer to the question; "Art thou Elias?" John i. 21, unless we understand him to say: "I am not," all that is to be understood of Elias.

Again, when our Lord was speaking of his coming in the glory of his father, and the holy angels with him, he prepared to show to some of his disciples, the power of his coming in a vision. Accordingly, "after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain, apart. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias, talking with him." And as they came down from the mountain talking of the vision, his disciples asked him, "Why then say the Scribes, that Elias must first come?" (as though they had said, if we have now seen the coming of Christ in his kingdom, why has not Elias come first, as the Scribes teach.) "And Jesus answered and said unto them, Elias truly shall first come, and restore all things; but I say unto you, that Elias is come already, and they have done unto him whatsoever they listed." Matt. xvii. What I understand our Lord to teach in this passage is, that before the real coming of Christ in his glory, (which this vision prefigured,) the spirit of Elias shall truly come, and restore all things, i. e. reform all things; a spirit of reform shall manifest itself in all things. And that such a spirit was already manifest from the preaching of John. Surely Christ did not teach that Elias should rise from the dead for this purpose, nor that he had risen in the person of John the Baptist. Well, if John went "before the Lord in the spirit and power of Elias, so is this total abstinence voice, in the spirit and power of both Elias and John. Now these two prophets, Elijah and John, were alike, in that they had power over the earth three years and six months, and convinced the people mightily, even unto *repentance*, and had an appointed successor: they also were girded with a leathern girdle, which denotes a disposition to labor. Let us consider some of the similarities of John's preaching, to that of the total abstinence reform.

John said, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias." John i. 23. John, then, was a voice, a crying voice, (a loud voice,) "voice of one crying," "crying in the wilderness;" and not in the land of rest. So also is this. What can be more descriptive of the advocates of total abstinence, crying all as one voice, "Repent ye."

John's preaching was a preaching of repentance. "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. Matt. iii. 1, 2. Hear what the prophet Malachi said of Elijah, that should come: "And he shall turn the hearts of fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." If, then, the hearts of both the old and the young, are animated in this work of *repentance*, and thereby an unknown curse averted, it does not do away with what the prophet has said before: "For behold, the day cometh that shall burn as an oven, and all the proud, yea; and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. This reformation that is abroad among us, is



strictly a thing of repentance. We see hundreds and thousands amongst us, repenting and confessing their sins: the like, I apprehend, was never known before, since the days of John the baptist. Again, it was not of *faith*. When John was asked, "What shall we do?" He said, do this, and do that. But when Christ was asked, "What shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." John vi. 28, 29. The disciples, then, of *this voice* of repentance, are not all of faith, neither were the disciples of John, afterwards all disciples of the Lord. "But without faith it is impossible to please him." Heb. xi. 6.

*John's preaching became popular.* "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." John. iii. 5, 6. Perhaps it may be said in the same sense, that the church, and all the region round about christendom, have participated in this thing of repentance, this reformation. In tracing out the similarity, I will refer to the pledge: John's pledge which he required of his disciples, was baptism by water. \* The pledge of the disciples of the total abstinence cause, is their signature and pledge, to abstain from all that can intoxicate. Hence they are called cold water men. And if it should be said that the advocates of the temperance cause, (before it took the total abstinence form,) were pledged: so we are told that baptism was administered to proselytes to the Jew's religion, before John. But John said, "Bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father;" for he administered to all who confessed their sins. Hence it is called the baptism of repentance. And under the total abstinence form, *this pledge* is taken, not only by those who had not drank to excess, but by those who had, by all who confess and repent.

*John was not the Christ.* "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." Luke iii. 15. But when they asked him, "Who art thou?" "He confessed, and denied not, but confessed I am not the Christ." John i. 20. So also, now, the people are in expectation that a millennium is about to take place. And are musing "in their hearts," and saying, Has not better days commenced? While they give evidence that they are not all of Christ. And saying, too, shall we not be instruments in building up the kingdom of the mountain? (while the fourth kingdom is yet standing.) When the vision is, "That a stone was cut out without hands," (without human instrumentality,) "which smote the image upon his feet, that were of iron and clay, and brake them in pieces. Then was the iron and the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth." Dan. xi. 34, 35. Now I ask, do we gather an idea from this passage that it was a gradual process? Or was it but a stroke. This teaches that we shall not be instrumental in this work: neither shall there remain any vestige of other kingdoms on the earth.

*John's minority occupied about three years and a half, before Christ made his appearance in a public manner.* This "voice of one crying"

repentance, has occupied about two years. (Jan. 1842) And may we not expect that when three years and a half shall be accomplished, Christ will make his appearance in a more public and glorious manner. Then, let us heed the voice and repent, confessing our sins. Let us be warned to "flee from the wrath to come." Let us be the disciples of Elijah, and of John, that we may be the disciples of Christ. Let us drink water with John, that we may drink wine with Christ. For "wisdom is justified of her children." At the last supper, Jesus said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom." This is another evidence that he will set up his kingdom on the new earth. And Isaiah, speaking of the new earth, said, "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them." Isa. lxxv. W. B.

\* "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. iii. 11, 12. John did baptize with water, Christ has baptized with the Holy Ghost. But I nowhere read of his having administered baptism with fire. Are we to look then for another baptism? A baptism of fire! Christ, speaking of another baptism, when the sons of Zebedee "said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, ye know not what ye ask, can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, (cup of death. See his prayer in the garden) and with the baptism that I am baptized, withall shall ye be baptized." Matt. x. Mark the order, the cup before the baptism, with them, but with him the baptism before the cup. The words "I am baptized with," I think may refer to the transfiguration, which appears to have been before this conversation; and these two were eyewitnesses of it. The words, "withall shall ye be baptized," I think may refer to that day, when they with all who are Christ's, shall be ushered into his presence, and before whom, Daniel saw "ten thousand times ten thousand" stand. "His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him." Dan. vii. St. Peter said that water baptism is a "like figure" to the salvation of Noah, at the destruction of the old world by the flood. And if so, does not the baptism of the Holy Ghost prefigure the salvation of those that shall be saved at the destruction of this world by fire?

Whenever the persons of glorified saints and of Jesus Christ are described in the Bible, they are represented by the following similitudes, viz. Elijah, when he was translated went up in "a chariot of fire." At the transfiguration of our Lord on the mount; "his face did shine as the sun, and his raiment was white as the light." Moses, also, and Elijah, appeared in glory: Moses, to represent the saints that shall be raised from the dead; and Elijah to represent those that shall not "sleep;" but shall be changed in a moment, in the twinkling of an eye. What shall effect the work? or what shall be the instrument? Shall it be a baptism of "fire," administered by the Lord Jesus Christ? "He shall baptize you with the Holy Ghost, and with fire." Thus we see, that in the vision on the mount, the power and the glory of our Lord's kingdom was fully represented. And Peter, speaking of the same, said, "For we have not followed cunningly devised fables, when we made known unto you the law and coming of our Lord Jesus Christ, but were eye-wit-

nesses of his Majesty." Paul, when he saw the Lord, (after that he was glorified,) describes his appearance thus: "I saw in the way, a light from heaven, above the brightness of the sun, shining round about me." John, the revelator, when he saw the appearance of the Lord in the Isle of Patmos, said "His head and his hair were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet (in this case the body was covered with a garment) like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." What a fit emblem is fire, to represent the glory that shall be revealed in the day of Jesus Christ, to them that "have the first fruits of the spirit," to them who are "waiting for the adoption, to wit, the redemption of their body." W. B.

The following paragraph is clipped from the Western Reserve Cabinet, an Ohio paper. We are glad to find one editor honest enough to admit that falsehood is one of the crying sins of the age.

"LIAR'S DEPARTMENT."—One of our exchange papers has adopted a "Liar's Department," in which to record the current falsehoods of the day. But we predict that the editor will soon be obliged to abandon this department, for if he at all approves himself as a faithful chronicler, this department will soon crowd out all the rest and swallow up his entire paper.

### Letters

Received up to Oct. 24th. From P. M. Wiscasset, Me. South Berwick, Me. Portsmouth, N. H. North Fairfax, Vt. East Calais, Me. Three Rivers, Mass. Pomfret, Ct. Richmond, Vt. New Bedford, Mass. South Chesterville, Me. Kensington, N. H. Gilmanston, N. H. Eastham, Mass. Philadelphia, Pa. Greenville, C. h. S. C. Punch Rill, N. Y. Manchester, Mich. New Ipswich, N. H. Manchester, N. H. Ware, Mass. Schenectady, N. Y. East Limington, Me. Bowdoinham, Me. Colchester, Ct. Almond, Me. Rutland, Vt. Greensburg, Ind. Hingham, Mass. Mattapoisette, Ms. Burnt Hills, N. Y. Stonington, Ct. Utica, N. Y. Lancaster, Mass. New Ipswich, N. H., Shrewsbury, Mass.

From H. M. Preble, W. W. Farnsworth, S. P. Cheney, Joseph Thwing, Wm. Bannon, Joseph Blanchard, H. V. Davis, B. H. Albee, Joseph Howland, R. Parker, Clement Plevell, A. Palmer, Relief Cram, H. A. Parker, C. Bullock, C. H. Stillwell, Mary F. Manter, Patron, Jacob Weston, Philo Hawks, Samuel Keith, Charles Fitch, Dan'l Tripp, A. C. Wheat, Williams Teayer, J. W. Aikens, T. F. Barry, A. Doolittle, Hannah Priest, A. Palmer, J. Wolstenhome, \$5.00, D. Burgess, A. Hale, Joel Spaulding, C. French, A. H. Samson, H. B. Skinner, Geo. T. Stacy, \$6.00, Darius Sessions, John Baker, and others, Wm. Freeman, James W. Shepherd, Mercy M. Naramore.

### Books Sent.

One bundle to W. D. Tuller, care of H. S. Durand, Kensington, Ct. via Hartford, Ct.—One to William Freeman, Philadelphia, Pa.—One to L. D. Fleming, Newark, N. J.—One to Samuel Keith, Steep Brook, Fall River, Mass.—One to Rev. Charles De Wolf, Halifax, N. S.—One to C. S. Brown, Concord, N. H.—One to L. C. Collins, care of D. Burgess, Hartford, Ct.—One to Rev. James Sabine, Bethel, Vt.—One to D. Burgess, Hartford, Ct.—One to Joseph Howland, New Bedford, Mass.—One to Asaph Woodworth, North Fairfax, Vt.—One to R. Gage, Hadley, Mass.—One to Geo. Urquhart, Esq. Toronto, U. C.—One to W. B. Start, Bangor, Me.—One to A. B. Huntington, Sunderland, Mass.—One to Amos H. Sampson, Nashville, N. H.—One to A. Hale, Ipswich, Mass.

### Books Received.

One bundle from D. Burgess, Hartford, Ct.

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## Letter of Dr. Pond,

Continued.

### [5TH EVENT.—THE SEVENTY YEARS CAPTIVITY.]

"Mr. Miller dates the captivity of the Jews under Jehoiakim, in the year 607 B. C. Their second exile under Zedekiah occurred eleven years later, 596 B. C. This seems to me to be too early a date; and I know not how to reconcile it with the date of the decree to rebuild Jerusalem, or the commencement of the 490 years, which, according to Mr. Miller, was 457 B. C. The captivity, according to this reckoning, must have been, not seventy years, but 139; years 596—457=139."

Our respected correspondent is of course at liberty to adopt "this reckoning" or any other which "seems" to him "to be" founded upon the right "date," and which he "knows how to reconcile with the date of the decree or the commencement of the 490 years."

But we hope he will not expect us to defend any "reckoning" but the one he ascribes to "Mr. Miller."

And now, dear Sir, can you furnish any other date for "the captivity of the Jews under Jehoiakim" but the year 607 B. C.? Do you know of a single historian who differs more than one year from that date? Is it not true also that just seventy years from that "captivity," Cyrus, the predicted deliverer of the Jews, issued the first decree in their favor, under which some forty or fifty thousand of the Jews went up from Babylon to Jerusalem? As the honor of discovering any important connection between the decree, at which the seventy weeks commence, and the duration or commencement of the captivity, belongs to the Dr. we shall not claim that honor for "Mr. Miller." Will our theological friend run the risk of naming any other "date" for the commencement of the seventy weeks, or "490 years," than 457 B. C.?

### [6TH EVENT.—DURATION OF THE SAVIOR'S MINISTRY.]

"It is stated in the books, and seems to be a necessary part of Mr. Miller's theory, that our Saviour's personal ministry continued seven years; I do not think it possible to reconcile this statement with the gospel history."

Yes, that is "stated in the books." It is stated in an extract from the devout and able astronomer, Ferguson; and the same author reconciles the "statement with the gospel history." But as the date of no other event in the Saviour's history except his death is a "necessary part of Mr. Miller's theory," and as that is not the point in question, we refer the reader for light upon the true age of Christ and his "personal ministry," to Ferguson, Usher, Guthrie, and almost every other critical writer on the subject "in modern times."

### [7TH EVENT.—PREVALENCE OF THE GOSPEL.]

"Mr. Miller teaches, that the gospel has already been preached to all nations, agreeable to the prediction of Christ. I doubt this. I should be glad to feel assured that one half of the present inhabitants of the globe had ever listened to the sound of the gospel."

We must beg pardon for omitting to notice what the Dr. "would be glad to feel assured" of, and

pass on to consider "the prediction of Christ," and what Mr. Miller teaches about its fulfilment; though we "feel" again the imprecision of our worthy friend in failing to specify the prediction referred to. We shall try to make the intended selection. Is it found in Matt. xxiv. 14? "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*" Most impressive words! O, may we consider them seriously.

First, then, we remark, there is not the least intimation of any specific results of the preaching of the gospel; but simply a statement of the fact,—it "shall be preached."

Second, There is not the least intimation that it shall be preached to "the present inhabitants of the globe," or its "inhabitants" at any particular period.

Third, There is no mention of "one half," or any other proportion "of the inhabitants of the globe," who should "listen to the sound of the gospel," before the end comes.

Fourth, The text says,—"*This gospel of the kingdom shall be preached in all the world for a witness unto all nations.*" Now if the gospel has been preached to *all nations in all the world*; has it not "been already preached agreeably to the prediction of Christ?" We are willing to submit the correctness of Mr. Miller's views of the above prediction to this test;—if Dr. Pond can point out a single nation on "the globe" to whom the gospel has not been preached, we must give it up that the "end" can come "yet." But if he cannot find one, we do not see why Mr. Miller is not right on that point.

### [8TH EVENT.—FALL OF THE TURKISH EMPIRE.]

"Mr. Miller maintains that the Turkish empire fell in the year 1840. I am sure it will be difficult to satisfy the world of this. The truth is, the Turkish empire has not yet fallen. It actually stands, and stretches out its iron sceptre over some of the fairest portions of the earth."

It would "be difficult to satisfy the world" of a good many things which are, nevertheless, true.

In this case, the whole question depends on what is meant by the "fall of the Turkish empire." If its utter destruction is supposed to be meant,—"*the truth is, the Turkish empire has not yet fallen*," but if the passing away of its supremacy and independence be meant, it has fallen.\* For a detailed examination of the subject we refer our readers to a sheet entitled, "The Great Crisis. Eighteen hundred forty-three," which is devoted to the case of the Ottoman Empire. To the testimony contained in the above sheet I might add the following from an article in the "Puritan," on "The Sixth Vial." The writer says, speaking of "The Turkish Empire" in its present state,—"*She exists as a power, because her neighbors cannot agree how to divide her territories among themselves.*" Surely, if her existence depends upon "her neighbors," her independence and supremacy must have departed.

\* The fall of the Jews and other nations spoken of in Scripture, in this sense, took place long before their national existence ceased.—Hos.v.5, Isa.vii.8.

"I need not say more in answer to your first question; but hasten to offer a few remarks in reply to the second."

Well, now we are weak enough to think that much "more need" be said to disprove a single item in the catalogue of events selected by our friend from Mr. Miller's works. That they have "taken place at the time" Mr. Miller "states," he "doubts"—"thinks not"—and "thinks it impossible to determine;"—and in one case he is "sure." But does it all amount to any thing like proof? If we were interested in a case in court involving fifty dollars, and no better evidence could be brought by the opposite party, we should not have many sleepless nights on account of it.

We wonder if the Dr. ever lectured to his class on the evidence of the inspiration and truth of the Bible derived from prophecy? Or upon history and chronology?

How has he ever found it possible to determine when any event of history took place?

And has he been able to find any portion of prophecy, which he is "sure" has been fulfilled?

Suppose some member of his class, from an excess of caution, or something else, had objected,—"*Well, my dear professor, you 'represent,' 'state,' 'teach,' and 'date' your prophecies and the events to which you apply them; but 'I feel constrained to say that at least some of the events referred to' I must 'doubt,' 'I do not know,' and 'I think it impossible to determine,' &c. Now, what could be done in such a case?*"

Well, this 'Fanatic of Prophecy' (Puritan) makes sad work for the great men of our times! Alas, for them that the prophets, historians, poets, and 'distinguished commentators' of former times should be so tainted with Millerism! We hope they will not throw away their 'history, chronology, and the Bible,' for fear they may be suspected of "the heresy."

We close our remarks upon the events under the first question in the Doctor's own words. "If all these are well-founded, the argument is good."

2d Question. Are not the prophecies which Mr. Miller applies to these events rightly applied?

In determining the proper application of the prophecies, we refer, 1st, To the views of standard writers on the prophecies; and, 2d, In a difficult case, we should make use of the following rule. It is quoted from Macknight, and may be found in Dr. Clarke's notes on 2 Thess. ii. We regard it as a complete "counterfeit detector," and have no doubt its value will be appreciated at the present time.

RULE.—"In every case where different interpretations of a prophecy have been given, the proper method of ascertaining its meaning, is, to compare the various events to which it is thought to relate, with the words of the prophecy; and to adopt that as the event intended which most exactly agrees, in all its parts, with the prophetic description."

These criteria will commend themselves to every enlightened and candid mind. And we most sincerely avow ourselves ready to adopt any interpretation in favor of which the above umpire may turn



the scale. The first point on which our correspondent dissents, is,

(THE 2300 DAYS.)

"I am not sure that the 2300 days of Daniel denote years; or that they commenced in the year 457 B. C. It seems to me that they must have commenced much later. It was during these 2300 days that the ravages of the little horn were perpetrated. But the little horn belonged to the he-goat, and did not spring up until the empire of the goat had been long established. Whereas the year 457 B. C. carries us back into the days of the Medo-Persian ram. Besides, it is not clear to me, that the end of the 2300 days synchronizes with the end of the world. The 'cleansing of the sanctuary,' and the burning of the world sound to my ear like two different things."

On this point there is a perfect agreement all round, that "it was during these 2300 days that the ravages of the little horn were perpetrated;" and that "the little horn belonged to the he-goat;" and that "the year 457 B. C. carries us back into the days of the Medo-Persian ram." With the particulars on which the Dr. is "not sure," &c. we shall have nothing to do here, for as he has given us a more minute statement of his views of the prophecy in question, in the "Puritan," of Oct. 14, we shall take the liberty to try the respective interpretations by the standard introduced, and see between which of "the events," to which the "prophecy is thought to relate, and the words of the prophecy there is the most exact agreement."

In the article referred to, Dr. Pond thus expresses himself:

"Some of the most distinguished commentators of modern times have supposed that the little horn in the 8th chapter of Daniel denotes Antiochus Epiphanes, one of the most cruel persecutors and oppressors of the Jews; and that the 2300 days, (or evenings and mornings, as it is in the original) are to be understood literally, making the precise time during which 'the daily sacrifice was taken away' by Antiochus, and the place of 'the sanctuary was cast down.'"

"As remarked already, the 2300 days (or years) relate to the persecutions and oppressions of the little horn. This little horn came up from the head of the he-goat, which signified the Grecian Empire, long after the Grecian empire had been in existence. At first, the he-goat had only one notable horn between his eyes, which represented Alexander. When this was broken, four horns came up in place of it, which signified the four kingdoms into which the great Grecian empire was divided after Alexander's death. Out of one of these four horns came forth the little horn, which waxed exceeding great, and the period of whose ravages is denoted by the 2300 days."

It is certain, therefore, that the 2300 days could not have commenced till long after the death of Alexander, and after the division of his empire into the four kingdoms of Syria, Egypt, Macedon, and Thrace. From this explanation of the matter, any one can see, that the 2300 days could not commence simultaneously with the seventy weeks, or in the year 457 before Christ, and of course (supposing them to mean years) cannot terminate in the year 1843."

Are we not correct then in stating, from the above extracts, that Dr. Pond objects to the 2300 days being considered years;—to the supposition that they commence in the days of the Medo-Persian ram;—and to the supposition that they synchronize with the end of the world? But that he thinks they denote the period of the ravages of the little horn, or "the precise time during which the 'daily sacrifice was taken away' by Antiochus, and the place of 'the sanctuary was cast down.'" And that "from this explanation (!) any one can see, that the 2300 days could not commence in the year 457 B. C. nor terminate

in 1843." We think the reader must now have a clear idea of the "different interpretations" of "the prophecy" under consideration, the claims of which are to be considered, with Dr. P. and "some of the most distinguished commentators of modern times" on one side, and "Mr. Miller," with "the advocates" of his theory on the other.

We are not a little surprised that one so ready in discovering "assumptions," and "conjectures" in Mr. M.'s theory, should give us nothing better than "assumptions" and "conjectures." What but "assumption and conjecture" is it to confine the 2300 days to "the ravages of the little horn," as "the precise time that the daily sacrifice was taken away by Antiochus?" "We hesitate not to say that there is not a particle of evidence" to show that the 2300 days denote exclusively the ravages of the little horn any more than the ravages of the Medo-Persian ram, or the he-goat. Until Dr. P. or "some of the most distinguished commentators" on his side of the question can show that the period before us, "understood literally" or not, expresses the "precise time that the daily sacrifice was taken away by Antiochus," we shall regard their application of the prophecy as founded on "assumption" and "conjecture." For the history of the doings of Antiochus the reader is referred to 1 Mac. i. 20, 54; iv. 52, 53. 2 Mac. x. 5, and to Josephus B. 12, chap. 7, sec. 6.

The question, to which the 2300 days is a part of the answer, embraces "the vision," and as the ram and he-goat, with his four horns, are comprehended in "the vision," there would be as much propriety in applying the 2300 days to the ravages of either of these, as to those of the little horn. "The truth is," this prophetic period "denotes" not "the ravages of the little horn," or any other agent, in particular, brought to view in "the vision," but the *chronological duration of "the vision."* That almost every Jewish writer on this vision has considered the days as years\*; that the most "distinguished" Christian † commentators, (not "modern" enough to be suspected of any partiality in the case,) have also considered them as years,—and apply them, if at all to Antiochus, only as the type of a future antichrist,—might fairly be considered a sufficient warrant for the above statement that the 2300 days express *the chronological duration of the vision.*

To be continued.

\* "Rabbi Isaac Abarbanel proves, that the days are to be interpreted as years, when shall be the days of our redemption, and so have explained them all our other interpreters."—*Political Destiny of the Earth*,—Preface.

† Bishop Newton, who may be considered a host of himself, and whose works on the prophecies have been considered equal to any other for nearly a hundred years, expresses himself on the point before us as follows:—"The days without doubt are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years; and as the question was asked, not only how long the daily sacrifice shall be taken away, and the transgression of desolation continue, but also how long the vision shall last, so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary."—*Newton on Proph.* p. 259. On page 260 he also says: "The shutting up of the vision implies, that it should not be understood for some time; and we cannot say that it was sufficiently understood, so long as Antiochus Epiphanes was taken for the little horn."

Fletcher, the devout and eloquent vicar of Madeley, in a letter on the prophecies, dated 1775, says, "Chronologists may mistake a few years, but can-

## Review of Prof. Stuart's Hints on Prophecy.—No. VII.

Having limited the foregoing prophetic periods to literal days, he proceeds to Rev. xx. 4—7; and takes up the famous *thousand years*, which follows the first resurrection. This he is much inclined to extend beyond the literal reading of the text; but seeing the inconsistency of understanding a day for a year in this instance, while he denies it in those periods which have been reviewed, he avoids that dilemma, by considering it as an indefinite expression for a long period of time. He again seems to forget his first great principle of hermeneutics, that "the Bible is to be taken as it reads," or else loses sight of the connection in which this period stands, for it is there recorded, that "the souls of them that were beheaded for the witness of Jesus," &c., &c., "lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." &c. Now taking the Bible as it reads, nothing can be more plain and conclusive than the above, and yet Prof. S. can only see a state of great prosperity to the church before the first resurrection; and claims "that the final proportion of men who will be redeemed will be greater, yea, much greater than that which will be lost." p. 126. "That many of the causes of abridging and destroying human life will then cease, and the means of subsistence greatly increased, that the world will support some twenty or more times as many people as it now does, and that the predominant part of these will be christians." p. 127. But is this any thing but speculation? Taking the Bible as it reads, do we find any such assurances? Our Saviour assures us that few will be saved, that few will walk in the narrow path; while many will walk in the broad road to destruction. The little horn will also make war with the saints and prevail against them until the Ancient of days comes; and the end will come when the gospel is preached as a witness to all nations, &c. And does Prof. S. bring any proof to the contrary? He has adduced one solitary text; and that is the *curse* pronounced upon the serpent, Gen. iii. 15. "The seed of the woman (Christ) shall bruise the serpent's head;" "and therefore," he adds, "the number of the redeemed from our fallen race will at last immeasurably exceed that of the lost. What a consoling hope in such a world of sin and misery as this! Few, indeed, thus far, can with any probability be numbered with the children of God. Every year is send-

not err upon the whole, and as God is true and faithful, so it is manifest, that the prophecy of 2300 years must be fully accomplished in our days, or those of the next generation. Observe first these words, 'At the time of the end shall this vision be fulfilled,' where the word *end* signifies plainly, the catastrophe of God's drama, the last act of the wicked tragedy men have been acting for near 6000 years, and the *pantomime* of our Lord Jesus Christ. Again: in the 19th verse, the angel said to Daniel, 'Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be.' What end is here spoken of, if it be not that of God's universal scheme? Works, Vol. 4, page 242. Again, page 249, he says, "If these things happen not to us, but to our children, (as they most certainly will, before the third generation is swept away,) is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise?"



ing its thirty millions to his tribunal, and has long been executing the same tremendous task. But is it to be always so?" "Shall one thousand years only of the reign of Christianity thus limited, be allowed for the Redeemer's triumph, and more than six thousand years for Satan's. Forbid it, all that is benevolent in the Godhead! Forbid it, dying love of Jesus! Forbid it, all the precious promises which the words of everlasting truth present, engraved in characters of light, and elevating the hopes of dying man to a heaven of unfading glory filled with countless beings made in the image of their God and Saviour." p. 132. He, however, forgets how much more glorious the new earth would be beautified and glorified, and inhabited by all the holy prophets and patriarchs and martyrs and all the redeemed from among men in their glorified bodies, in the presence of Christ, than any temporal millennial can be. And he also forgets that if the state of probation which he has pictured out should continue, every year must continue to send its thirty millions of souls to God's tribunal; and that though many more might be saved, yet that multitudes would also be damned. But if He whose right it is to reign should take the kingdom, and should bruise the serpent's head, so that the prince of the power of the air should no longer have dominion over this world, then the stream of souls on their way to perdition would receive no new supply. And that stream, according to his belief, cannot be small, for during this long indefinite period of a millennium, Gog and Magog are not deserters from the Christian camp, but continue in the four corners of the earth, in numbers as the sand of the sea. See p. 127. At the end of the millennium, Gog and Magog are to be destroyed; but this is not the end of the world! the second death is before that! for he says, "The assumption so often made that the end of the world is immediately to follow the overthrow of Gog and Magog, is by no means certain, nor even probable. It does not follow from the fact that John immediately proceeds in his prophecy to give an account of the general judgment. All that follows from this, is, that it was John's purpose to touch next upon this, having shown the complete and final triumph of Christianity over all enemies." p. 130. "My belief, therefore, is that the setting sun of our world will be unclouded glory. 'Its hoary head' to borrow from another sacred writer, 'will indeed be a crown of glory.'" p. 131. It seems, then, that after the first resurrection of Rev. xx. 4, that he believes in a long indefinite millennium, which is to be followed by the destruction of Gog and Magog, and to precede another glorious period in probation—so that the sun of this world will set in glory. Were that to be the case there would be no need of destroying the world at all. But did the sun of the old world set in glory? Our Saviour assures us that it is to be as it was then, and that the tares and the wheat will, till the end of the world, grow together. This last glory, therefore, that he speaks of, can only originate in the giving loose to the reins of his imagination, which he so much deprecates in others. B.

#### Letter from Darius Sessions.

DEAR BROTHER HIMES.—I take this opportunity of communicating to you a few thoughts on the parable of the wheat and the tares, binding of Satan, and reaping of the earth.

The parable of the wheat and tares, which Christ spake to the multitude, and afterwards

explained to his disciples, is unquestionably one of the strongest arguments which the scriptures present against the conversion of the world, and against Satan's being bound before the end of the world. When the disciples of Christ came to him to have explained the parable of wheat and tares, he answered and said unto them, he that soweth the good seed is the Son of man, the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one, the enemy that sowed them is the devil, the harvest is the end of the world, the reapers are the angels.

This language of Christ shows plainly as language can express it, that the righteous and the wicked will exist together here on the earth till the end of the world, and then will they be separated, the righteous will be caught up to meet the Lord in the air, but the tares will be burned up. It is in vain to attempt to show, against so plain a declaration as this parable, that there will ever a time come, when all mankind will be converted and peace and righteousness reign throughout the land; the doctrine is a fable, a delusion of the devil, it is the syren song of Satan to lull men to sleep, and to put off preparation for eternity until the archangel trump shall summon them before the bar of God, and then it will be forever to late. But we are told Satan is to be bound a thousand years before the end shall come, and when all his influence over mankind to deceive them and to sow tares, shall be taken away, but I believe them not, for Christ says the enemy that sowed the tares is the devil, and this he is to have liberty and power to do until the end of the world. Therefore so long as Satan has power to influence the affairs of this world, to reign and rule in the hearts of the children of disobedience, in short, to sow tares among the wheat, so long he is not bound, and this he is to do till the end of the world; therefore Satan will never be bound till the end of the world. It is in vain to attempt to prove, by logic or sophistry, that Satan is bound and cast into the bottomless pit and shut up, and a seal set upon him, while at the same time he is going about like a roaring lion seeking whom he may devour, and sowing tares among the wheat. Such declarations are a contradiction of some of the plainest passages of scripture, they may be believed by those who pin their faith upon the sleeves of others and take their assertions for proof, but to every candid and unprejudiced mind who investigates a subject for himself, and asks a reason for what he believes, such assertions will have very little weight.

The manner of Satan's being bound is farther brought to view by our Savior, when he says, when the strong man armed keepeth his palace his goods are in peace; but when a stronger than he cometh he will first bind the strong man and spoil him of his goods. The strong man armed can be no less than Satan the prince of this world, who for six thousand years has swayed his sceptre over the nations of the earth. How emphatically true has been the declaration of Christ, when he said, broad is the road to death and many there be that go down thereat; the mass of mankind have ever gone the broad road to destruction, Satan has succeeded by various arts and devices to deceive the great mass of mankind, and lead them down with himself to the regions of the damned, where there will be weeping and wailing and gnashing of teeth.

When God cursed the earth he gave it up to

the dominion of sin and Satan, but blessed be God, he will not reign forever. This arch deceiver and foe to mankind will not forever lord it over this fair portion of God's heritage. Soon, very soon a stronger than the strong man will come, and then he will first bind the strong man, and then he will spoil his possessions. The stronger than the strong man can be no other than Almighty God or his Son Jesus Christ, and as the Father hath committed all Judgment unto the Son, to him will belong the work of binding Satan. The same is brought to view, Rev. xx. 1, And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand.

This angel which came down from heaven could be no other than Jesus Christ, for no other has the keys of the bottomless pit. When Christ appeared to John in vision, Rev. i. 18, he said to John, I have the keys of hell and death. This angel then that came down from heaven and bound Satan is Jesus Christ, and as Christ is not to come till the end of the world, and as Satan is to reign and rule over this earth, and is to be bound till the end, then it will follow of course that the binding of Satan spoken of, Rev. xx, is at the end of the world. The end of the world therefore precedes the millennium.

The sacred scriptures furnish no evidence of Christ's coming to this earth but twice, first to suffer and then to reign. When Christ ascended into heaven, two men stood by the disciples and said, this same Jesus which is taken up into heaven shall so come in like manner, and as Christ's ascension was a personal, visible ascension, so will his return be. And as Christ is to come to this earth but once more, and that to judge the world and to receive his kingdom, and as he is to come to bind Satan, which must be his second coming, it follows therefore that the end of the world precedes the millennium.

This view of the subject is further confirmed by the harvest scene described by Christ, Matt. xiii. and brought to view in Rev. xiii. 15. It is admitted by the advocates of a temporal millennium, that the harvest scene described in this chapter precedes the millennium; but I would ask any candid man to compare this chapter with Matt. xiii. and see if they are not the same. In Matt. xiii. first the good seed are gathered for the kingdom, then the tares are gathered in bundles to burn, so in Rev. xiii. the angel is commanded to thrust in his sickle and reap, for the harvest of the earth is ripe. But do the scriptures inform us that the earth will ever be ripe for harvesting more than once.

First, the good seed are gathered for the kingdom, then the next angel follows and gathers the clusters of the vines of the earth and cast them into the great winepress of the wrath of God. The gathering of the clusters of the vine in this place is the same as the binding the tares in Matt. both represent the wicked. Another angel follows which had power over fire, but what is the work of this angel who had power over fire? Just turn to Matt. xiii. and you find the work of this angel described. The wicked shall be cast into a furnace of fire, there shall be wailing and gnashing of teeth.

The work of this angel is further described, 2. Peter iii. 10. Malachi. iv. 12, "For behold the day cometh that shall burn as an oven, and all the proud, yea all that do wickedly shall be stubble, and the day that cometh shall burn them up" saith the Lord of hosts, that it shall



leave them neither root nor branch. May the Lord help us all to be prepared for that day, that we may escape all these things that are coming on the earth, and to stand before the Son of Man. Yours, with affection and respect.

Pomfret Connecticut, Oct. 17, 1842.

### Literary Notice.

"A Brief Review of Rev. Ira Chase's Remarks on the Book of Daniel. By Lewis Hersey."

MR. EDITOR:—Having occasionally turned my attention to the prophecies of Daniel and begun to read what has recently been written on the Second Advent of our Saviour, I determined to read carefully and prayerfully, not only the Scriptures relating to this subject, but such writers of the present day as I might happen to see and find it convenient to read. I first saw the above mentioned "Brief Review," but determined to obtain, and did obtain, the "Remarks," which I first read, having no other object in view than to ascertain the truth. I have no interest in any controversy on the subject. But I must confess that I felt disappointed on reading an article from "a learned Professor" of a Theological Institution, so little satisfactory. It was an article of forty-seven pages in the Christian Review, in which the writer travels over much profane history, and works in many notes and passages in Latin, Greek, and Hebrew, for which I could discover no other motive in the writer, than a desire to convince the reader that he was conversant with these learned languages; as the quotations did not appear to throw any light on the subject. His principal object, beside displaying his own learning and knowledge of history, seemed to be, to show that the prophecies of Daniel were chiefly confined to events soon about to transpire after the time of Daniel, excepting the death of our Saviour, which was so clearly described that the learned Professor was compelled to admit it, and that the number of days pointing it out in seventy weeks were intended for years, or signified years.

I then took up Mr. Hersey's "Brief Review," printed on a half sheet of paper and occupying little more than half that space. Mr. Hersey, I believe, was bred a shoemaker, and makes no pretension to learning of any kind. But on reading this review the first thought that entered my mind was the striking illustration it afforded of that scriptural remark that "God has chosen the weak things of this world to confound the mighty." Never have I seen a writer, of such display, so mightily confounded so completely vanquished, confuted, and made to appear so very small. The task seemed to be perfectly easy, and was done in a very neat, modest, and handsome style. It was also candid, and gave the "learned Professor" much more credit for talents and ingenuity, than he was entitled to. I cannot here take anything more than a general and cursory notice of this Review; and what little I shall say, will be more to induce others to read this Brief Review, than to enlighten their minds by any remarks of my own. But I would here just drop one sentiment which is suggested by this case—We are apt to go to great men, to learned men, and men of knowledge and renown, for explanations of Scripture, when babes in Christ would be much more likely to give us correct information. These are taught of God; those, by books, by men, by the world, by any thing

rather than the Fountain of Knowledge, and God's Holy Word. They that are fed by the sincere milk of God's revealed Truth; that hold communion with the Spirit, are taught correctly. God knows how to impress the truth directly upon the heart, in a manner which cannot be mistaken; and he will do it, to those who ask it of him in prayer and faith. But the lofty minded, learned Professor, is too proud for this. He has too much confidence in his own boasted wisdom to ask it of God. He had rather make a display of his extensive acquirements, of his acquaintance with the dead languages, and knowledge of history, than to ask light of Him, who giveth to all liberally and upbraideth not.

Nothing could be more simple, modest, and appropriate than Mr. Hersey's first paragraph on this subject; and yet nothing could be more severe. After a few words of introduction, he says:

"And now, in the outset, I will say, I shall be governed by the book of Daniel; for when we leave the inspired Word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired Book, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a praying heart to the Standard of Truth, willing to see and believe all that that teaches, we are sure of getting the truth; and after finding it, the praying heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished."

This hint is so directly in point, and is given at the same time in language and manner so unexceptionable, that I think the learned Professor must feel the rebuke most keenly. Mr. Hersey, however, does not stop here, but in the very next paragraph proceeds in the same delicate but most cutting strain, to point out to his learned antagonist the obvious cause of his defect.

"In Daniel ii. 28, it reads, 'But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the LATTER days.' I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C."

The Gospel was in the first place proclaimed by a Carpenter, and spread by fishermen. It was opposed chiefly by a learned Priesthood—the chief priests, Scribes and Pharisees. It is just so now, after a lapse of nearly two thousand years. The great truths are hid from the wise men and revealed unto babes. It seems as if our wise men and learned men are smitten with blindness. God, "who revealeth secrets" made known to Daniel "what shall be in the LATTER days," as our reviewer has hinted to the professor; and our Saviour himself, when asked by his disciples, Matt. xxiv. "when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" refers them to Daniel the Prophet—"When ye shall see the abomination of desolation spoken of by Daniel the Prophet," &c.

This shows not only that Christ acknowledged Daniel as a prophet, but that a part of his prophecy had not then been fulfilled, and

would not be, till "the time of his coming and of the end of the world." What could give a greater sanction to the prophesy, or a greater certainty, than that a part which remained unfulfilled, and would so remain until "his coming and the end of the world," which are united in the questions and answer, as if one event. Yet with this plain Scripture of Christ himself staring the Professor in the face, he tries to make it appear that Daniel's prophecies reached only to the time of Christ. O what blindness!

I wish this Review of Mr. Hersey, which is published as a small cheap tract, and for sale at your Office, might have a general circulation. It contains some excellent hints independently of the Professor's remarks, and would be read with profit by people in general. D.

### Matthew, 24th chapter, 15th verse, and onward.

DEAR BRO. "S."—You will remember when I saw you in Boston, a few days ago, I expressed my doubts as to the correctness of the interpretation given to a part of the 24th chapter of Matthew, by Second Advent brethren. Every day increases my conviction of the incorrectness of applying anything in that chapter, after the second verse, to old Jerusalem. I am inclined to the belief that such application is attended with evil, and only evil. It appears to me that there are several insuperable difficulties to such application.

1st. "The abomination of desolation spoken of by Daniel the prophet," it seems to me, cannot be, with truth, made to mean the "daily," or Pagan abomination; and such was the Roman (army) abomination. Daniel clearly marks two abominations, viz. the "daily" and "the abomination that maketh desolate." See Dan. xii. 11. Our Saviour says, distinctly, "The abomination of desolation." What was that? I answer, the *papal* abomination: and so, it appears to me, every second advent man would answer, if his mind had not been first warped by the common practice of applying a part of the 24th of Matthew to the destruction of Jerusalem.

2d. The next difficulty in such application is, it was to be a sign only when they should "see" the abomination "stand IN the holy place." What was the "holy place," at Jerusalem? Certainly it was in the city, if anywhere, and in the Temple. Now, the disciples did not see the Pagan, or "daily" abomination "stand in the holy place" before they fled out of Jerusalem; of course they had not seen the sign that our Saviour gave them, and they fled before it could possibly have taken place, the Romans having not yet entered the city: and besides, the Roman, or "daily" abomination never did "stand IN the holy place," for that was destroyed, by the burning of the Temple immediately on the taking of the city. How then could that be a sign which in fact never took place?

3d. My next difficulty is, that, "Then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."

Now, I ask, if the destruction of the old world by the flood was not a greater tribulation than the destruction of Jerusalem? And will not the fire of the last day on "the world that now is" be a greater tribulation than that at Jerusalem? The reference, by second advent brethren, to Daniel 9th chap., it appears to me, does not touch either of the difficulties I have suggested. There are other difficulties to the



common interpretation which I have not room to notice.

I will not do like our opponents when they affirm we are not right, but say they are not bound to tell what is the truth, or meaning of the text. It appears to me that "the abomination of desolation spoken of by Daniel the prophet," is, clearly the *Papal* abomination. By its standing "in the holy place," I understand its rising up in the Church—"then let" all Christians "flee," and not stop to save "anything out of their houses," nor "return back" from their "fields, to take their clothes"—then "woe to them that" have little children, &c. in those times of persecution and flight from place to place, "for then shall be great tribulation" [to the church] "such as was not since the beginning of the world to this time" [how true] "no nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The severity of the tribulation was broken before the 1260 days, or years expired, and this for the sake of the church, that it might not be utterly consumed in that dreadful desolation. I do not know that we have any evidence that any of the apostles were in old Jerusalem at the time it was besieged by the Roman army, or that the church would have been cut off from the earth if all the Christians in that city had perished at that time; on the contrary, only a very small portion of them would have perished; for, when Jerusalem was destroyed, churches were established in almost all parts of the world.

I can see but one objection to my view of this subject, and that arises from Luke 21st chap. 20th and 24th verses. Mark uses nearly the same language as Matthew; but Luke says, "When ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh," &c. If I am correct in my interpretation of the 24th of Matthew, then I have only to understand by *Jerusalem*, in Luke, the New Testament Church—and its being "compassed with armies," [not army,] its persecutions by the *Papal* abomination, when clothed with *civil power*, and having the sword with which to slay Christians: i. e. "When ye shall see the sword put into the hands of a power standing in the holy place, and having civil power to exercise against Jerusalem [the church] then know the desolation thereof is nigh—then flee—yea, depart out of it, for she has then become Babylon." The "*wrath upon this people*" I understand the wrath of the papal abomination upon the true church, before which they fell "by the sword" and were scattered "into all nations," yea, "fled into the wilderness," and "Jerusalem [the church] shall be trodden down of the Gentiles" [Papal abomination] "until the times [1260 years] of the Gentiles be fulfilled." In support of this interpretation of Luke, see Rev. xi. 1—3: "Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power to my two witnesses and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth."

Can there be a reasonable doubt that the same desolating power is here spoken of as in Luke? Says Luke, "Jerusalem shall be trodden down of the Gentiles until the times of the

Gentiles be fulfilled." The Revelator says, "The holy city shall they" [the Gentiles, "tread under foot forty and two months;" and this period is the same that the two witnesses prophecy in sackcloth.] To my mind, unless I can get more light, it is clear that our Lord says not one word of the destruction of Jerusalem in the 24th of Matthew after the second verse. With my view we travel smoothly through that chapter, in an unbroken line of signs of the coming of Christ and the end of the world. Let me ask your readers to examine that chapter in this view of the subject, and see if they do not discover a beauty and harmony in it, they never say before. I see much more to be said on this subject, but must not tax your columns further at present.

Yours for the truth, and in the "blessed hope of the glorious appearing of the great God and of our Saviour Jesus Christ."

GEO. STORRS.

Albany, N. Y., Oct. 21, 1842.

We must dissent from such portions of this exposition of Bro. Storrs as are not perfectly literal. In our next we hope to present a literal and harmonious exposition of it. B.

## THE SIGNS OF THE TIMES.

BOSTON, NOVEMBER 2, 1842.

**Stuart's Hints on Prophecy.**—This work appears to be received with peculiar favor by the "Universalist," a paper published in Connecticut, in support of the doctrine of universal salvation. The following quotations which we make from that paper of the 15th inst. will show how that work is regarded by those of that faith. That the Professor's "Hints" would be acceptable in that quarter, we had no doubt; but we were not prepared to witness so cordial a reception on their part as the paper before us manifests. Such approval, from such a source, one would think would cause the Professor to re-examine his positions, and either renounce them, or free himself from the charge of their tendency to Universalism, or come out boldly in defence of that belief.

"We cannot tell where we have read a work from the Orthodox (?) school of theological writers, which gave us so much satisfaction as we have just derived from reading the one indicated by this title. We knew that Prof. Stuart was a man of uncommon attainments in Biblical literature; and we knew also that his 'faith groweth exceedingly,' inasmuch that he is far in advance of the great class of Christians whose opinions he is supposed to represent, in liberality and enlargement of sentiment, and inasmuch, even, that his brethren have suspected him of, and accused him with, departing from the doctrines of the fathers and of the church. But, really, we were not prepared to expect that he would take such liberal and even *Universalist grounds* in the interpretation of Scripture, and defend them with such openness and boldness, as he has done in the work before us. We welcome the work before us as a 'chart which offers' strong ground of hope that we may be safely conducted across the ocean of conjecture and speculation to this harbor of truth. A more calm and rational work on the prophecies we have never read. And the views which he has advanced, and, we think, sustained, in regard to the prophetic writings, are now, at least with the advocates of the Unitarian theology, and it would seem that, to them, these views must be not only new, but astonishing, yea, even *alarming*. We do not say it for the sake of saying it—we say it because we believe it is true, when we affirm that the 'Hints on the Interpre-

tion of Prophecy,' if received, and we believe they must be, as based in truth, will produce a great and almost total change in the popular interpretations, not only of the prophetic writings, but of the whole Scriptures, and that this change will lead men to favor, if not to agree with, the views which Universalists entertain on these subjects. Certain we are that Prof. Stuart, in this work, comes nearer to *Universalists*, in their views of the topics discussed, than any other writer of his school in this country, and that he has taken out of the hands of the opposers of our faith, many of the props with which they are endeavoring to keep up the old castle which they are living in. He puts an uncompromising veto upon the popular interpretations of Daniel and Revelations, and unites with *Universalists* in contending that most of their contents had special reference to, and their fulfilment in, scenes and events which transpired but a few years after those books were written."

**True Yoke-Fellows.**—The New-England Puritan and the Boston Investigator are in the field together, battling side by side, and making common cause against the speedy coming of Christ. The Puritan, an Orthodox print, professes to be governed by the genuine principles of Christianity; whilst the Investigator fearlessly avows its hatred to everything tending to honor the name of Christ, and unblushingly unfurls the black banner at the head of its columns, on which is inscribed, "*Devoted to the protection and development of Infidel Principles.*" Here we see an acknowledged infidel and a profess-Christian joining hands and lifting up their voices together, crying, "The end is not yet." Neither is this an isolated instance of agreement between those heretofore standing at antipodes with each other. It is a common thing now to see our learned theological Professors publishing their strong reasons against the immediate coming of the Lord, one day, and to hear them applauded and cheered the next, from the dram-shop, the gaming-table, the pulpit, the press, and from every other source which loves the syren song of "peace and safety." These things form, in our view, one of the most remarkable signs of the times. It appears passing strange to us that men like Profs. Stuart, Bush, Beecher, and others, should not possess sufficient discernment to see who are following in their train, whose cause they are advocating, and who they are that rejoice in hearing them declare, "My Lord delayeth his coming." Why can they not see that their present teaching is directly at variance with what they have formerly taught, which has always been, when calling upon sinners to repent, "*Now* is the accepted time, *now* is the day of salvation." Oh, ye who are leagued together in this accursed crusade against the Lord's Christ, and are strengthening the hands of the wicked, behold from whence ye are fallen, and repent, lest the Master, coming in a day when ye look not for him, cut you asunder, and appoint you your portion with unbelievers and hypocrites!

S.

**The Way to Convince.**—Contend with no man. "The servant of the Lord must not strive." The best way to convince our opponents of the correctness of our views, is to seek to secure their good will by kindness and gentle treatment. "Soft words turn away wrath." Place before them the arguments which seem best adapted to remove their prejudices and meet their objections, not forgetting to urge upon them the necessity of seeking light and wisdom from above, in their closets, and leave the result with God. Brethren, let not the derision and



mockery of an ungodly world trouble you; for, remember, we verily believe that in less than a year *the whole world will believe in Millerism!* They must either assent to its truth *willingly* now, or be compelled *forcibly* to submit to it by and by. Let us pray God to make them willing in the day of his power. S.

**Letter from Wm. Miller.**—The following is an extract of a letter from Br. Miller to myself, which, although not designed for the press, has so much edge, truth, and good sense, I propose to lay it before our readers. There is a lesson taught by analogy, to me traits of which may be found in this letter, from which there is a radiation of more light than most people are aware of. O how important that we be in proper waiting. F.

"It is true, my brother, that the clergy, who are seeking honor from men, and fat salaries from the world, cannot, will not, and God designs they shall not see, believe, or be ready for this important and glorious event. Therefore, in every case where the end of the world is prophesied of, the time is either typical, figurative, or symposical; that seeing they may not see, and reading they may not understand: exactly upon the same principle as Christ taught by parables the Scribes and Pharisees. They must and will be overtaken as a thief. They have said, 'No man knoweth,' and God will now take them in their own net. Yes, upon the same principle as God revealed the end of Babylon to Belshazzar, by figures, which none of the wise men of Babylon could understand; yet the end of the Babylonian kingdom was revealed unto a Godly-wise Daniel: and so in the end of Mystical Babylon, the wicked shall not understand, but the wise shall understand. I am fully convinced this is true, and we ought to be grateful to God forever that he has not suffered us to blind our own eyes, by a love of the world and worldly honors. I remain yours, looking for the blessed hope in 1843. WM. MILLER.

Low Hampton, Sept. 30, 1842."

**CHARDON ST. CHAPEL.**—The meetings at the Chardon St. Chapel are becoming intensely interesting by reason of the presence of the Lord, who, in fulfillment of his own promise, condescends to meet with his children to bless them. Especially important, it seems to us, are the 6 o'clock morning prayer meetings in the vestry. There seems to be an earnest and increasing desire among some of the brethren to obtain the blessing and the witness of *entire sanctification*. Many are just coming to a knowledge of the blessed truth that Christ is a *whole Savior*—and is faithful to *sanctify wholly* every soul that commits itself without reserve to his keeping, and relies with full confidence upon his promises. O may we all reach forward and faint not until we attain this rich blessing.

A PICTORIAL CHART OF DANIEL'S VISION, upon letter paper, has just been published, and may be had at this office. Persons designing to spread before the minds of their friends at a distance, a comprehensive and faithful illustration of the prophecy of Daniel, will find this chart admirably adapted to their purpose; as the chart itself occupies only a half sheet, the remaining half is left, on which an accompanying letter may be written and transmitted with it. It will no doubt prove a serviceable auxiliary to the cause. S.

☞ ELDER STEPHEN D. BICKFORD, having removed to York, Maine, all communications should be directed accordingly.

"THE HISTORY OF THE SAINTS, or an expose of Joe Smith and Mormonism." By John C. Bennett. Boston. Leland & Whitney, 71 Washington St.

This is a 12 mo. vol. of 344 pages giving a full and minute history of the origin, rise, progress and designs of the Mormons, with the origin, claims and absurdities of the Book of Mormon. Its author, John C. Bennett, having lived with them for eighteen months and possessed the confidence of the prophet and chief councillors, and held some of their most important offices, is in possession of all the materials and facilities for a complete exposure of this wicked and monstrous imposture and delusion. It contains numerous statistics and disclosures sustained by documents which fully unfold the dark designs of the authors of this extended imposture.

☞ We have received an earnest request from Jamaica, Vt., for a lecturer on the Second Advent of Christ. It is impossible to give any particular encouragement for the present. The calls are so many, and lecturers so few, that were there a thousand tongues to proclaim the midnight cry, where now there is but one, the field would not be occupied. Any one disposed to go to Jamaica to lecture will address Hollis Twitchel.

☞ The first article in our last number contained some important typographical errors. The writer was not present to correct the proof. The candid reader will make the corrections for himself. The reply when completed will be published in a pamphlet, in which the mistakes will be corrected.

☞ BRO. C. MORLEY is requested to forward his articles for publication.

☞ A Second Advent Protracted Meeting commenced at Kennebunk last Tuesday. Eld. Frost, we understand, has been laboring there with much success. The work goes gloriously on.

### NEW WORKS. Prophetic Expositions.

*Or a connected view of the testimony of the prophets concerning the kingdom of God and the time of its establishment.* By Josiah Litch. In two volumes. Published by J. V. Himes, 14 Devonshire st.

*The Appearing and Kingdom of our Lord Jesus Christ, in four Letters to an Unbeliever.* By James Sabine, Rector of Christ's Church, Bethel, Vt.—Boston: Published by Joshua V. Himes, 14 Devonshire street.

*Review of Morris' "Modern Chiliasm."* By S. Bliss. Published by Joshua V. Himes, 14 Devonshire street.

*The Kingdom of God.* By William Miller. Published by J. V. Himes, 14 Devonshire street.

### SECOND ADVENT CONFERENCE, In Orleans, Mass. Nov. 15.

There will be a Second Advent Conference held in the Methodist Meeting House in Orleans, Mass. to commence Nov. 15th. The design of this meeting, like all others of the kind, is to give the Midnight Cry, and to save souls, and build up the Church of Christ to be ready to welcome Christ when he comes in 1843. This meeting is not to be one of controversy, but to listen to the solemn truths of the gospel, and apply it to our own hearts. It will commence Tuesday morning at 10 o'clock; We invite all who attend to hear candidly this all-important subject, both preacher and people, without distinction of sect, and to come without prejudice, but with prayerful hearts, that great good may be done. JAMES BICKWELL.

Oct. 14, 1842.

### A meeting in the Great Tent,

AT NEWARK, N. J. Nov. 3.

Arrangements have been made for pitching the great Tabernacle in the city of Newark, N. J. on the 3d of Nov. 1842. The meeting to continue eight or ten days.

Mr. Wm. Miller, Rev. J. Litch, J. V. Himes and others are expected to be present and will show, from the Word of God, the manner and object of Christ's Second Coming, together with the reasons for expecting him in 1843. All who love the appearing of our Lord Jesus Christ, are affectionately invited to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is to be done must be soon done.

The great object of the meeting is, like those which have already been held, to arouse both the church and the world to a sense of their peril, by sounding the midnight cry.

The meeting is to be held on the corner of Mulberry and Camp-streets, in the south part of the city. Carriages will be in readiness at the steam-boat wharf, and rail-road depot, to carry people to the camp-ground for 6 1-4 cents. Fare from N. Y. by steam-boat, from the foot of Barclay st., 12 1-2 cts. Fare by rail-road, 25 cts. Arrangements will be made for boarding strangers on very reasonable terms.

L. D. FLEMING, A. FLAVEL, } Com  
S.H. WAYNRIGHT, C. MERCHANT }

### Letter from William H. Brewster.

BROTHER LITCH:—The Signs of the Times for Oct. 12th, vol. 4th, No. 4, has been placed in my hands, by a friend of ours, who assured me you sent it. On looking over the paper, I find an article headed, "A DROWNING MAN WILL CATCH AT A STRAW." By a reading of this article, I find myself the "drowning man," and Professor Stewart, and N. S. Folsom the straws. Now I presume you sent me that paper, that I might see, and be benefited, by that article.

And now my dear brother, will you allow me the opportunity of saying a few words in reply.

1. My crime appears to consist in recommending through "Zions Herald," the works of Stewart and Folsom, on Daniel:—but if these works are mere straws in the winds, as brother Walker calls them, if Stuarts work is too feeble an effort to merit a reply, as some others have said, then the harm done by me is small, and all my sin is in the intention, for the *able works* of Mr. Miller must appear to more advantage by the contrast.

2. I do not know as I understand what the brother means by representing me by a drowning man catching at straws, i. e. in what sense, I resemble a drowning man. Does he think me fast sinking under the displeasure of God, as though a millstone was attached to me, to the depths of perdition? A Mormon once consigned me to hell, for opposing him, but I mildly, and with a heart full of thankfulness to God, assure them both, that my consciousness is against the supposition. Instead of feeling God's disapprobation, I feel his favor, which is to my soul, "sweeter, and better than life." But perhaps he thinks my inability to sustain the side on which I have enlisted, makes me resemble in the view of others, a man trying hard to keep himself above water, while the inward consciousness that I am sinking, deeper and still deeper, makes me catch eagerly at even straws. Now how this appears to others, I cannot tell, but can assure him, yourself, and the world, that I am conscious of no such inability, and were I, I should be an arrant hypocrite. I am not much skilled in controversy: truth finds in me a feeble advocate, and error a weak opponent. I do not wish for controversy,



I would never stir these bitter waters again while I live, if I did not believe the calls of duty to be imperious: but so conscious am I, of the power of truth, that I have no fear of controversy on this subject. "Error and falsehood will run a mile, while truth is putting on her boots," but let her remember, "truth is mighty and will prevail." All I ask, is a candid, prayerful, THOROUGH, investigation.

As to the change of opinion he supposed me to have experienced, I have to say, I freely confess, that on small things, my opinion has changed, especially as to principles to be adopted in interpreting the prophecies, and I have till recently met the question of Christ's coming in '43 as being a doctrine proved by the 7th of Daniel, on the ground assumed by its advocates, viz. that the little horn meant Popery, in which case I attempted to prove that they had fixed on their date without reason, and hence came to the wrong conclusion.

I have two arguments, or modes of disposing of the supposed proofs from that chapter. 1. The little horn is not popery. 2. If it is, and "the time times and a half," mean 1260 years, the dates are uncertain: theirs certainly erroneous. I do not propose now to enter into a defence of either of the above propositions, nor do I state them for my but truth's sake. In conclusion let me say, a few months will settle this matter. I await calmly the result. If it usher in the astonishing solemnities of the judgment, amen.

"Nothing hath the just to lose. By worlds on worlds destroyed,  
Far beneath his feet he views, with smiles, the flaming void."

All true Christians are ready for that day come when it will.

When wrapt in flames, the realms of ether glow,  
And heavens last thunder shakes the world below.  
Thou, undismayed, shall o'er the ruin smile,  
And light thy torch at nature's funeral pile.

As to the events of that chapter closing with the judgment, it is a mere begging of the question, that the judgment there is not the final judgment, is almost capable of demonstration.

Lowell, Oct. 19.

#### Letter from C. French.

DEAR BROTHER HIMES:—I am happy to inform you, that the TENT Meeting at CLAREMONT, has awakened a great desire in the surrounding towns, to hear more on the momentous subject of Christ's Second Coming.—While at Newport, I had several applications to give lectures, in different places, but owing to my previous appointments shall not be able to comply with their requests. In Newport, I found a few TRUE believers in the advent near, who gave their entire influence to the lectures, and many who were convicted, came with a prayerful determination to know the truth.

The results, thus far, are blessed, a large number have not only received the evidences, but the LOVE of Christ appearing in their hearts, many have returned to their first love, others have inquired what they should do to be saved, and found peace in believing; one young man who has been sceptical as to the authenticity of the Bible, became so far convinced of its truth, as to acknowledge the points in history, referred to, were correct, he has provided himself with the means, and is resolved to investigate the subject candidly; may God bless him in the effort.

Difficulties of years standing between professors, have been settled on gospel terms, denominational prejudice removed, party names

forgotten, and sectarianism blotted out, and love now dwells among the brethren without dissimulation.

I cannot close this letter without naming one of the most interesting features of the blessed work, viz. three ministering brethren publicly acknowledged their belief was beyond a doubt, that Christ's Second Coming would take place in 1843. They are devoted brethren, and I trust will do all in their power to advance the cause. I have no doubt that their example and influence was one great cause of the success of the lectures in Newport. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

At the close of the last lecture, more than 200 came forward for prayers, desiring they might have an evidence that they ARE READY to meet the Savior when he comes. Among the number, were many who had professed to love Christ, but had backslidden, in heart and life. I left Newport, with a general impression resting on the minds of the community, that the Judge standeth before the door. I have no doubt there will be many in Newport, who will be ready to go up with a shout when the seventh angel shall begin to sound.

I commenced my labors in this place on Thursday eve, this people were ready and anxious to hear on this subject, the attendance has been good, yesterday their house was filled to overflowing, prospects are good, that there will be a great turning to the Lord among this people, the good work has already commenced.

Yours, in hope of the first resurrection and coming of our Lord in 1843.

Shrewsbury, Vt. Oct. 17, 1842.

AN AWFUL PROVIDENCE.—In July last, the writer gave two lectures in this place on the subject of the second coming of Christ nigh, by the request of the Rev. Mr. Hayden, pastor of the Presbyterian church here. I have just arrived here again, and learn the following fact from Rev. Mr. H. A few days after my lectures here, a number of men collected to put up the frame of a building; among them was a stout, robust young man, about 24 years of age, much given to swearing and other bad habits; as he stood underneath a rafter as it was being raised, some one called out to him to stand one side or he might be killed.—"Well," he replied, "if the world is coming to an end next April, I had just as live's die now as then." The instant these words fell from his lips, he dropped down close beside the man standing next to him, and died without a struggle or groan, and only gasped very slightly twice. Those present felt on his heart immediately, and it was perfectly still in death. Oh, ye scoffers and triflers on this great subject, take warning from this and other solemn providences and repent now, or it will be forever too late.

C. MORLEY.

Brunswick, Rensselaer Co., N. Y., }  
October, 12th, 1842. }

#### Hypocrisy Unmasked.

DEAR BR. "S."—After an absence of three weeks, in a tour through Vermont and New Hampshire, I am once more at home. I have much reason to praise our common Lord for his love, and the tokens of his favor granted me during the three weeks I was away from this city. I gave twenty-one lectures in that time, and conversed much on "the blessed hope, and

the glorious appearing of the great God, and our Savior Jesus Christ." Serious attention was everywhere given to the word spoken, and men and women have bowed their hearts in submission to the will of God, and been made to rejoice in the evidence of sins forgiven. The cry was, on every side, "come over and help us." It was truly painful to have to say to any, "I cannot go." I find on my table letters received in my absence, calling for help. O that the Lord of the harvest may send forth more laborers.

My object when I commenced was simply to notice the attempt of our enemies to blacken us under pretence that the object of the Second Advent folks is to make money; and they have reported that twenty-five cents was asked of every person admitted into the "Great Tent." Now, behold the hypocrisy of which some of our opponents are guilty. "A money-making business!" Aye, but who is guilty of it? Read the following notice posted up in this city:

#### "Millerism!"

"Refuted on historical principles, by Rev. M. ROBSON, of New York city, who is professionally distinguished as a Chronologer and Historian.

"It will be shown that the historical basis of Mr. Miller's theory cannot be sustained on his own principles of interpretation,

#### THIS EVENING,

"At the Hall of the Washington Temperance Society, State street, commencing at 7 1-2 o'clock.

"ADMITTANCE, 25 CENTS.

"Albany, Oct. 8th, 1842."

Let the thinking judge who are making merchandise of men's souls, we or our opponents. They take advantage of men's fears of the Judgment to come, and promise them "peace" for

"TWENTY-FIVE CENTS"!!

Yours, in the "blessed hope,"

GEO. STORRS.

#### Scriptures Investigated.

Agreeably to the call of elder P. Clark and others, published in the Morning Star of the 14th ult. for the purpose of investigating the subject of the Second Advent of our Lord Jesus Christ, the following brethren assembled in conference at the Freewill Baptist Meeting House, at Pittsfield, N. H. on Sept. 21st, viz. P. Clark, J. E. Davis, D. P. Cilley, J. Meader, T. Sanborn, J. Knowles, M. Clark, Wm. Swain, J. Morrell, S. P. Fernald, A. Simpson, D. Mc. Trickey, J. Harvey, M. R. Hopkins, W. D. Johnson, J. Kimball.

After a careful and thorough investigation, according to the best of our ability, of the 2d, 7th, 8th, 9th, 11th, & 12th chapters of the prophecy of Daniel, and the 2d chapter of 2 Thessalonians, in connection with the works of Mr. Folsom and Professor Stuart, which investigation continued three days, in the greatest harmony, the following resolutions were adopted by the conference, as the opinion of the conference, viz.

1. That the four parts of the image seen by Nebuchadnezzar in his dream, and the four beasts seen by Daniel in his vision, represent the Babylonian, Medo-Persian, Grecian and Roman kingdoms.

2. That the kingdom of God is to be set up during the divided state of the Roman kingdom, in which state it was not, when Christ commenced his ministry.

3. That the term "man of sin," used by



Paul, 2 Thess. ii. 3, and the term "little horn," used by Daniel in the 7th chapter of his prophecy, refer to one and the same thing; and that as that man of sin had not been revealed A. D. 54, when Paul wrote his epistle to the Thessalonians, and that as *Antiochus Epiphanes died B. C. 164, 218 years before Paul wrote the above epistle*, the terms "man of sin and little horn" CAN NOT refer to Antiochus Epiphanes.

4. That the term "2300 days," in Dan. viii. 14, is used to designate 2300 years in the accomplishment of the events referred to, that the 70 weeks of Dan. ix. 24, are the first part of the same, and, that the entire vision terminates A. D. 1843.

5. That the sanctuary to be cleansed, Dan. viii. 14, means Palestine, or "the land of promise."

6. That the 7th chapter of Daniel teaches plainly, that the little horn there spoken of, will make war with the saints and prevail against them, until Jesus Christ appear personally at the judgment of the great day: consequently, that there can be no millennium prior to that day. And that the parable of the wheat and the tares in Matt. 13th chapter, teaches as plainly the sentiment that there can be no millennium prior to the end of this world.

7. That we recommend to our brethren a candid and prayerful examination of the subject of the Second Advent of Jesus Christ, A. D. 1843.

8. That it is *safe and right*, for all Christian ministers who believe that the Second Advent of Christ will take place A. D. 1843, to preach or lecture upon the subject of the Second Advent at such times and places as they deem proper: provided nevertheless that such discourses do not interfere with their regular pastoral duties, and conformity to the vows under which they are placed to the several denominations with which they stand connected.

After the adoption of the above, the conference voted to have these proceedings signed by the chairman and secretary of this conference, and that these proceedings, thus signed, be forwarded to the Morning Star and Signs of the Times for publication.

PETER CLARK, Chairman,

JESSE MEADER, Secretary.  
Pittsfield, Sept. 23, 1842.

**PRAYER.**—Prayer draws all the Christian graces into its focus: it draws charity, followed by her lovely train, her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for want. It draws repentance with her holy sorrows, her pious resolutions, her self-distrust; it attracts faith, with her elevated eye—hope, with her grasped anchor—beneficence, with her open hand—zeal, looking far and wide to serve—humility with introverted eye, looking at home. Prayer, by quickening these graces in the heart, warms them into life, fits them for service, and dismisses each to its appropriate practice. Cordial prayer is mental virtue: Christian virtue is spiritual action: the mould into which genuine prayer casts the soul is not effaced by the suspension of the act, but retains some touches of the impression till the act is repeated.—*Hannah Moore.*

What sin is there, which grace cannot pardon? What heart is there, which grace cannot soften? What soul is there, which grace cannot save?

## SIGNS OF THE TIMES.

BOSTON, NOVEMBER 2, 1842.

### Editorial Correspondence.

Benson, Vermont, Oct. 25, 1842.

MESSRS EDITORS:—We arrived in this place on the 19th instant. Elder Storrs and the brethren who had invited us to this town, gave us a most cordial reception. We immediately pitched our tent, and commenced the public exercises of the encampment, in a beautiful grove of maple trees, a short distance from the village.

Notwithstanding the inclemency of the season, the brethren have erected several tents, and will remain permanently on the ground, during the encampment. We are all comfortably situated, having stoves in our several tents, and every convenience, conducive to health and happiness.

The interest of the cause is such, that we have concluded to continue our meetings for ten days, to close on the 30th instant.

Bro. Miller is present with us, also Elder Storrs, Allen, Baldwin and many other brethren, who participate in the services of the meetings. Brother Miller and Himes from Boston are the principal lecturers. The effects thus far upon the churches and the community generally, are encouraging, the people appear to be awakened anew to the subject; in this cold region; our prayer is that it may result in a general revival of religion among the churches in this vicinity.

There is some opposition among ministers and church members, but thus far our meetings have proved beneficial to the cause we advocate, it must, it will progress, it is the cause of God, we plead; he gives success to our efforts, in spite of all opposing influences; the opposition of our opponents contributes largely to its advancement.

THE TENT'S COMPANY.

We have rec'd a communication from Moodus, Ct., wishing to obtain information on several prophetic points. We have also one from a Bible Class in Rockport wishing for an explanation of the seven seals and the seven last vials.

In answer to these and various other similar communications, we would say that Bro. Litch's new work, "Prophetic Expositions," gives a more full and clear reply to those questions, than can for the present be given in our columns: It is also intended to cover the whole ground of controversy, and presents in full our views with the reasons therefor, and the historical facts and statistics by which they are constituted. The first Vol is now ready for delivery, price 31 cents.

### SECOND ADVENT CONFERENCE AND LECTURES,

IN WOODSTOCK, VT.

The conference will commence on Wednesday, Nov. 9th, at 10 o'clock A. M., in the Christian Chapel, to continue one week.

Br. CALVIN FRENCH, will by divine permission give a course of lectures, during the conference. The object of the conference and lectures will be, to present the evidence from the word of God, that our blessed Lord will make his glorious appearing in a few months.

ALL who love that appearing are invited to attend and unite in the conference.

### Notice.

It is contemplated that Bro. Miller will commence a course of Lectures at New Haven, Ct. on the 19th. of Nov.

### To those wishing Lectures.

Other duties make it necessary for the subscriber to discontinue lecturing for a short time; but has now nearly completed his arrangements to resume his labors and wishes to go where there is a prospect of doing the most good. Letters, post paid, directed to me, Albany, N. York, will receive attention, if sent soon.

Albany, Oct. 10th. 1842.

C. MORLEY.

**THE SABBATH IN FRANCE.**—The recent general election in France was held all over the kingdom *on the Sabbath*; thus virtually disfranchising all who regard this day as holy. Yet this principle is no worse than that engrafted on our post office law, which requires all our post masters to keep their offices open one hour on the Sabbath. Every conscientious Christian is thus virtually despoiled of his right to hold this office; for, he cannot accept it while it requires him to desecrate the Lord's day.

### Letters

Received up to Oct. 31. From P. M. William-anseet, Mass. Greenfield Centre, N. Y. Canaan, Ct. Three Rivers, Mass. Montpelier, Vt. Bridgewater, Vt. Fairhaven, Mass. Winthrop, Me. Dixmont, Me. Cusseta, Ala. Busti, N. Y. Ballston, N. Y. Guilford, Vt. Westford, Mass. Norwich, Vt. Hunterville, Va. South Berwick, Me. York, Me. Jamaica, Vt. Grisworld's Mills, N. Y. Hartford, Vt. Anderson, C. H. S. C. North Springfield, Vt. New Hartford Centre, Ct. Berlin, Ct. Forsyth, Ga. Bridgeport, Ct. Schenectady, N. Y. Ballston, Spa, N. Y. Gilmanton Iron Work, N. H. South Strafford, Vt. Skowhegan, Me. North Vassalboro, Me. Guilford Village, N. H. Windsor, Vt. Bible Class, Troy, N. Y. St. Albans, Vt. Greenville, N. Y. Union Mills, N. Y. Hingham Mass. Granville N. Y. Schenectady, N. Y. Michigan City, Ind. Nicholasville, N. Y. Walpole, Mass. Sudbury, Mass. Plymouth, Me. Wells, N. Y. Low Hampton, N. Y. Oquanka, Ill. Oakland, Ct.

From Geo. Storrs, Springfield, C. Benes, Jonathan Hazelton, Thomas Clark, A. J. Gugton, Peter Schofield, R. T. Hutchinson, L. E. Lincoln, E. G. Allen, Joseph G. Briggs, J. H. Shipman, Moses Winchester, W. Dickson, A. B. Huntington, Jedediah Briggs, C. E. Brown, E. H. Wilcox, Thomas M. Preble, John Pearson, F. Gates, Amos Eox, W. W. Burlingame, J. N. R. Hollis Twitchel, Jonas Woods, W. H. Tiffany, J. H. Shipman, J. C. Forbush, Henry Flagg, Edward Canfield, R. E. Ladd, \$ 5.00, H. B. Stebbins, Jonathan Calley Jr., John G. Mc Murray, J. Turner, Jacob Sawyer, Sarah M. Marsh, Geo. Storrs, John P. Hall, L. C. Collins, C. French, H. F. Horton, E. H. Wilcox, Benj. H. Albee \$ 3.00, John C. Ramsdell, C. C. Tucker, Dover N. H. Montpelier, Vt. N. G. Howard.

### Books Sent.

One bundle to Josiah H. Shipman, North Springfield, Vt., to be left at Post Office.  
One bundle to Tho's Clark, Lockport, N. Y.  
One bundle to Ralph Rice, Hubbardston, Mass.  
One bundle to H. Gould, Templeton, Mass.  
One bundle to Paul Lees, Sheffield England.  
One bundle to J. P. Jewett, Salem, Mass.  
One box to Cha's Fitch, Cleveland, Ohio.  
One bundle to John G. Mc Murray, N. York City.  
One bundle to J. C. Forbush, Manchester, N. H.

DOW & JACKSON, PRINTERS.  
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# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. IV.—No. 8.

Boston, Wednesday, November 9, 1842.

Whole No. 80.

## Letter of Dr. Pond,

Continued.

But we prefer to make use of Macknight's rule, and dispose of the question accordingly. By that we are directed to "the words of prophecy." And here the first and true idea of the "manner" of computing the 2300 days,—and their application, is suggested by the nature of the question, in answer to which they are given.

The question is, *How long the vision?* (we omit the italic words) or as Lowth translates it, *For how long a time shall the vision last?* The question also specifies, in a comprehensive and peculiar manner, the prominent events of the vision; and the agents which these events are effected:—the events are "to give both the sanctuary and the host to be trodden under foot." The agents are "the daily, and the transgression of desolation." By the same rule we will consider the true application of these agents and events, after disposing of the one before us. Most certainly, then, the question, *How long the vision?* refers to "the vision," and to its duration. It will be perceived, further, that the question was proposed, and the answer given in connection with the scene which unfolded the ram—the he-goat—the four horns and the little horn; and before Daniel "had sought for the meaning" of "the vision" and, also, that although the question passed between "one saint" and "another," the answer was directed to Daniel, verse 14.

"When Daniel had seen the vision, and sought to know the meaning," Gabriel was commanded to "make him understand the vision." And where did Gabriel begin? By fixing the connection of "the vision" with "the time appointed." *Understand O Son of Man: for at the time of the end shall be the vision*, verse 17. And then to fix upon the "end" intended, he places it beyond dispute by this exact explanation; *the last end of the indignation*, verse 19. But one thing more was wanting before he could explain the particulars of the vision, the ram, he-goat, &c; it was to state the design and application of the 2300 days. *At the time appointed the end shall be*, 19.

Now we submit it to Dr. Pond, or to any other man who professes to believe the word of God has a meaning, if the following points could be more clearly stated in words than they are stated in "the prophecy" before us.

1. The 2300 days are given in the vision, in answer to the question—*How long the vision?* verses 13, 14.

2. It was the meaning of the vision Daniel sought for, 15.

3. It was to make him understand the vision that Gabriel was sent, 16.

4. It was to make him understand the vision that Gabriel came, 17.

5. The first point Gabriel would have Daniel understand was, that the vision was down to the end, 17.

6. That the end intended was the last end of the indignation, 19.

7. That at the time appointed the end should be, 19.

And as the 2300 days is the only time appointed in the vision, is it not leaving a plain statement in a connection which no enlightened and true criticism should consent to overlook, and soaring into the region of "conjecture and assumption," to suppose any other time to be referred to?

And is it not equally assumption and conjecture to apply the 2300 days to any particular agent, or events of the vision, instead of considering them the duration of the vision,—the whole vision given with the time, and interpreted with the time? When it is considered, 1, that those who apply the prophecy to Antiochus, and understand the time literally, have never been able to show an "exact" agreement between "the prophecy" and "the event;" and, 2, that there is nothing against the view we take of it but "assumption and conjecture;" and, 3, that all the evidence derived from "the words of the prophecy" are in favor of this view of it; may it not be considered a settled point that the 2300 days express the duration of the vision?—that they cannot be "literally understood," and of course the scriptural supposition is that a day means a year?

In ordinary cases this would be deemed a settled question, but we think the truth will appear more evident in discussing the other points—the daily, the transgression of desolation, and the little horn.

According to this view of the vision, its historical application as well as its chronological duration covers the whole period from "the days of the Medo-Persian ram" to "the cleansing of the sanctuary," and "the last end of the indignation."

As our friend complains that "the cleansing of the sanctuary and the burning the world sound to his ear like two different things;" perhaps the other synchronal event,—the last end of the indignation, will not "sound" so "different;"—especially when we are reminded that that is the "fiery indignation which shall devour the adversaries." Heb. x. 27. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, 2 Thess. i. 7, 8. And the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, Isaiah xxvi. 20, 21. If the 2300 days, or years, express the duration of the vision, they must of course begin in "the days of the Medo-Persian ram;"—and in that period of the kingdom of the Medes and Persians which correspond with the representation of the vision, when there were "no other beasts" or kingdoms which "could stand before him," none "that could deliver out of his hand;" but he did according to his will.

What period of the Medo-Persian history corresponds with this representation? when was it at the zenith of its power and prosperity? The En-

cyclopedia Americana, Art. Persia, informs us that:—Under Artaxerxes Longimanus, the Ahasuerus of the scriptures (until 425 B. C.) the first symptoms of decline became visible." The period, then, must be commenced prior to 425 B. C. But Artaxerxes reigned from 464 to 425 B. C. In the third year, B. C. 461, he reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces; (seven more than there were in the time of Darius, Dan vi. 1.) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces being before him, Esther i. 1, 2. But if the 2300 days, or years, had commenced earlier than the sixth of Artaxerxes, B. C. 458, they would have expired by this time. They must, necessarily, therefore, have commenced between the sixth and thirty ninth year of Artaxerxes, a period of thirty-three years. How long before the close of his reign these "symptoms of decline appeared," we are not exactly informed.

The seventh of Artaxerxes, 457 B. C., was distinguished by some of the most remarkable events in the history of his kingdom, or that of the Jews. On that year Esther became his wife and queen, in the place of Vashti, on which occasion "the king made a great feast;" "and he made a release to the provinces, and gave gifts, according to the state of the king." Esther ii. 16, 18.

On that year the famous decree mentioned, Ezra vii., was issued in favor of the Jews.

And at that year must be dated the commencement of the seventy weeks of Daniel ix. And according to the vision and history of Persia before us, the 2300 days may begin there also. But Dr. Pond tells us "there is not a particle of evidence from scripture that these two prophetic eras," "the 2300 years and the seventy weeks, commence together, but much evidence to the contrary."

However, we have no idea that the Dr. meant to be understood that his assertion was to settle it. We have seen that the 2300 days must begin in that neighborhood; are there any reasons "from scripture" for commencing them with the seventy weeks?

1. It is evident that there is a connection between the vision of the 8th chapter and the 9th, as to the grand subject of interest to Daniel—"the sanctuary." The vision of the 8th contemplates it as "trodden under foot:—in the 9th we see Daniel praying for the "sanctuary that is desolate," verses 3—19. The destruction of the "city and sanctuary" is also predicted in the 26th verse.

2. It is evident that Daniel was under some mistake either in reference to what had been said about the "sanctuary" in the 8th chapter of his own prophecy; or what had been said "by Jeremiah the prophet of the 70 years desolation of Jerusalem;" for "Gabriel" was sent "swiftly" to "show" him and make him "understand" something further upon the subject. Daniel might have supposed that



the 70 weeks, and the "2300 days," "literally understood," terminated together;—for the first year of Darius the Median was just about 70 years from the captivity under Jehoiakim, and long enough after the vision of the 8th chapter for the 2300 days "literally understood" to be fulfilled. But from what Gabriel says to Daniel in the 9th chapter, his mistake, if there was any, upon the 70 years, consisted in supposing that at the end of them God would "cause his face to shine upon his desolate sanctuary," and restore it to its former independence and renown; instead of which "the street and walls should be built again even in troublous times; the people of the prince that should come, should destroy the city and sanctuary;" and for the over-spreading of abominations, it should be desolate, even until the consummation.

3. But it is still further evident that Gabriel refers to "the vision" in what he says of the 70 weeks, (Jer. xiii. 24,) and these 70 weeks must necessarily commence long after the 70 years of Jeremiah's prophecy expired. Now the point to be settled, is, what vision had Gabriel in view? If it can be made to appear that "the vision" of the 8th chapter is the one, there is at least "a particle of evidence that the 70 weeks and 2300 days or years commence together." First, then, we remark, there had no vision been given to Daniel, as yet, in the 9th, chapter.

Secondly. If what is said in connection with the 70 weeks may, with any propriety, be considered a vision, it is, to say the least of it, quite singular that Gabriel should call Daniel to "consider and understand" a vision before it had been given. In all other cases the vision is first unfolded, and then, after special prayer for its meaning, in most cases the interpretation is given; but in this case that uniform and natural order is departed from, unless some other vision besides that in the 9th chapter, (supposing it to be a vision) is the vision intended by Gabriel. Well, what other vision could it be? Why, the one speaking to Daniel in the 9th, chapter is the man Gabriel, whom he had seen in the vision at the beginning," but we have no account of his being seen in any other vision than that of the 8th chapter, verse 16; and there he is commanded to make Daniel understand the vision." Did he obey that command at that time? No. Where the 2300 days commenced, or the "manner of time" they expressed, was not stated; all the other parts of the vision were interpreted. Supposing that to be the vision referred to by Gabriel in the 9th chapter, is there any natural connection between what he there says and the unexplained parts of the previous vision? Let us see. We see Daniel, in the 9th chapter pondering what had been "written," and "done upon Jerusalem;" and praying that the "anger and fury" of the Lord might be turned away from her. While thus engaged, Gabriel suddenly makes his appearance. Well, says Daniel, we may suppose, "Here is the same messenger of God whom I have seen before; let me hear what he has to say."

"O, Daniel, I am now come forth to give thee skill and understanding," ix. 22. "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." 23. "Ah! now Gabriel has come to finish the interpretation of that vision which 'none understood,' and which I have 'search-

ed and enquired diligently what, or what manner of time the spirit did signify" by it; now I shall know when it was to begin." "Seventy weeks are determined, (or cut off,) upon thy people, and upon thy holy city, to finish the transgression," &c. &c. —24.

"Seventy weeks are determined, or cut off! Cut off from what? from the vision? very well, but where do they begin?" "Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks:"—25=69 weeks. "And he shall confirm the covenant with many for one week," which added to the 69=70 weeks.

According "to this explanation, any one can see that the 2300 days or years, and the 70 weeks commence together," that their commencement is carried back into the days of the Medo Persian ram, and that they must commence 457 B. C., and consequently that the 2300 days or years terminate in 1843. For the 70 weeks cannot be cut off from the 2300 days, unless they were included in that period;—and if cut off, they must be cut off so many weeks from the beginning of the period;—and if cut off from the beginning, they must commence together. And, from what we are told was to be done in the 70 weeks, they must have terminated at the death of Christ; and this settles the question that they are to be understood to express in days the number of years intended. There being 490 days in 70 weeks, we have only to go back that number of years from the death of Christ and we are brought necessarily to the year 457 B. C. That year is the remarkable seventh year of Artaxerxes,—when the ram did according to his will. That is, the year in which the decree of Ezra vii. was issued; and when, according to the plain declaration of the vision,—the undoubted testimony of history,—and the evident connection of the 8th and 9th chapters of Daniel, the 2300 years commenced, and of course they terminate in 1843. Then shall the sanctuary be cleansed; the times of the Gentiles be fulfilled;—that will bring the consummation and the last end of the indignation. I will here notice another consideration in favor of the evident connection of these two periods. It is, that in almost every case of prophetic instruction in the scriptures, particularly in Daniel, events which are similar are coupled together; the transfiguration, with the appearing of Christ in glory, Matt. xvi. 27, 28, might be cited. In Dan. xii. 6, 7, the period of the subjection of the church to popery is connected with the duration of the dispersion of the holy people; and in the 11, 12, & 13, verses of the same chapter the time of the deliverance of the church from the power of prophesy is connected with the resurrection of Daniel and the end." The fulfilment of one of these events is the pledge and the signal of the other. In that sense also we understand the 70 weeks and the vision of the 8th chapter to be connected together.

To be Continued.

### The Starting Point for the 2300 Days.

BRO. HIMES:—Suffer me to address a few thoughts to you on this very important subject; and if you think them worthy of a place in your paper, you are at liberty to insert them.

In conversing with men on this subject, I find that many say the premises are assumed, they find no command in the letter of Artaxerxes, Ezra vii. for the building of the walls and streets of Jerusalem in troublous times. It has

always been the duty of the people of God to be subject to the powers that be. We find in Ezra iv. that the inhabitants of Judah and Jerusalem commenced building what the enemies of God called the rebellious and bad city, they send a letter to Artaxerxes giving him their opinion of the matter; Artaxerxes then sends an answer back, in which we find a command to those builders to cease their work. Ezra iv. 21, 22. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Here then is a legal prevention of the people to build, and evidently the time of promise for their building has not yet come.

(Illustration.) Suppose the Legislature of Massachusetts at its last session, passed a law that no man should preach that men must repent or perish, within the bounds of the state, under penalty of law, it is duty for God's people to be subject to the powers that be. In view then of the condition of the inhabitants of the state, you, my brother, should prepare your heart to seek the law of the Lord and do it; and to teach in that State the statutes and judgments of God, the Lord should roll upon you the perishing condition of your fellow-men, and the Spirit of God should say to you, Go to the next Legislature and make known to them the will of God concerning this matter. You go, they hear you, repeal the law, and grant you liberty to go out and preach that men must repent, and also that as many more as are minded within the bounds of the State may go out with you, and the people are to furnish you with means and provisions necessary to the performance of the work that God has called you to. When this is done there can be a going forth, and not till then. This, I understand to be the condition of Ezra. Remember the instruction of God by Gabriel, Daniel, ix. 25. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem. Now God had made repeated promises to his people that Jerusalem should be built, and now he informs Daniel when to commence the 2300 days.

Remember that God gave all the promises for the rebuilding; He gave the command to Gabriel to make Daniel understand the vision, and God did give commandment to Ezra by his Spirit to go to Artaxerxes Longemanus, in the seventh year of his reign, and obtain a permit to go up and restore and build Jerusalem, according to the hand of his God upon him.

Testimony. Ezra vii. 6, 10. This Ezra went up from Babylon and he was a ready scribe in the law of Moses which the Lord God of Israel had given; and the king granted him all his request, according to the hand of the Lord his God upon him. For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments. What did he request? Permission to go up and build according to the command of God upon him. Artaxerxes, in his letter, virtually acknowledges Ezra to be sent of God in verses 17, 20, 21, 25, 27, 28. Ezra blesses the Lord and says, He hath extended mercy unto me, before the king and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me.

Let the skeptic no longer say the premises are assumed, for we have the going forth of the



command of God 457 years before Christ; then in 1843 years after, the sanctuary will be cleansed, the saints raised, the wicked burned up, and, O sinner, what is now thy hope? O, believe, repent, and be ready to meet your Lord, for at the time appointed, the end shall be.

SAMUEL POLLARD.

Weston, Vt. Oct. 1, 1842.

**The Gospel in Africa.**—That God in a very remarkable manner is pouring out his Spirit upon all flesh, to prepare them for the coming of the great and terrible day of the Lord, is evident. All over the world, wherever missionaries have gone, they have found the people prepared to receive the gospel with glad hearts. With such a spirit abroad, how long can it be ere all the tribes, even the most savage and warlike, in the interior of Africa, will be fully apprised of the truth of the gospel.

Read the following extract of a letter from Rev. G. S. Brown, as published in the Christian Advocate and Journal, N. Y. It is an account of one of his missionary expeditions into the interior of Africa.

Ballasadah, is a *war* king! and of high respectability among his people, and all the Goulah nation. But he received us with both arms and many greetings. He immediately prepared the best house in town for us, and soon gave us up his whole town to dispose of as we chose. But Ballasadah would not sit down until I had told him wherefore I had come, and as soon as I had informed him that I had come to bring the "God palaver" to all his tribe, the great warriors were up on tiptoe. So after he had trained about the town a while, he came and sat down, and we made our arrangements to call as many kings and headmen together as we could, on Monday, to see if they were willing to have "God palaver" brought into their country.

On Sabbath morning, Ballasadah arose at day break, left town, and went to see and tell the first king of the Goulah nation.

At 2 o'clock, P. M., this old king, Yardoo, came into town, and two headmen with him. But I was down with chill and fever.

This old gentleman is about 90 years old, but very smart, and far the most intelligent of any native I ever knew. The news went out, and by sunset, the people, old acquaintance and brethren, were gathering from all directions.

King Yardoo told Simon Peter that he wished to hear the "palaver" that afternoon, that he might "think his head good" over night. Simon told him that I was an American God man and would talk the palaver on the Sabbath. The old man now became extremely uneasy and anxious. So about 3 o'clock P. M. he called Simon, Nicholls, and Capt. Sam, and engaged them to prevail on me, if possible, to tell him my palaver, that he might think his head good before morning. So I consented, and told him all my palaver. The old man listened with the deepest interest, even with tears in his eyes. And as soon as he had got the palaver, he exclaimed, thank God. Then said he, man can make anything but this life; and that, God made. And now, said he, I will tell you how God made man. First he came down in the morning, and worked all day long making white men in America, and gave them a plenty of good sense. Then he came along in the dark, about midnight, and made we countrymen all black, and because he wanted to get home before breakfast, he never waited to

give us sense at all, but told us to make war, raise rice and cassada, eat dumboy and pepper, and that is all.

But, said he, I have been telling my people a long time that God would get up soon and give us sense like Americans. And, said he, this is that thing, one which I have dreamed and thought of a long time. And putting his hand to his gray head, he exclaimed, O! my head, my head, I done look him now, &c.

The next morning we all went home with Yardoo, to settle the palaver. We went about three miles west, and then on the bank of St. Paul's river south-west, about twelve miles, we found Yardoo's town and a strong barricade around it. We passed through five towns that day, all of which were nearly as large as the barricade town. Three kings, eight headmen, and several old men spent the afternoon and evening among themselves in council.

The next morning, about sunrise the three kings, Yardoo, Bellasadah, and Jago, came into my fine palace, and told us they were ready to deliver their palaver, and I said, say on. Then, said king Yardoo, I am the first king of the whole Goulah nation. And I can do what I like. But when any big palaver comes up, all the other kings come together to talk it, and then I do as I please about it. Then, said he, your God palaver is bigger than all palavers that ever come to my country; and I want it to spread all over my people. Your palaver is national, and our law requires that I call a majority of our kings to talk it, which I will do immediately. And I know, said he, that no king can say no. But if all say no, I have a right to give you my whole territory, because I am first king. And this one thing I do this morning. Go on yonder hill, said he, and all the country you can see on this side of St. Paul's river is mine, and three day's walk beyond sight. All this country is yours. All these people, 50,000, are yours for Godside. Talk your God-palaver where you like, pray where you like, build your house where you like. You have no need to buy land, make your farm where you like. Now, said he, you cannot go to any body else to sit down there, for I have done all you asked me. And I have five men at hand, whom I shall send to carry you and your baggage, for you must not walk that long bush alone; but my men are strong, and they must carry you all the way. And here, said he, are five boys whom I give you for God-side, that you may know that I am not playing in this palaver. Take these boys with you, and when the rainy season is over, come here and bring all your boys, your wife, and a plenty of God-people, and I will give you 200 boys and girls, if you want them, for book-side. The old man addressed us like a preacher for about one hour. He then dashed us with a noble fat sheep, a kroo of rice, chickens and palm oil, for our breakfast. But I was shaking with chill and fever. So he took hold of my foot, and I of his; we then shook hands, and left him in tears.

We left Yardoo's at half past ten o'clock, and a train of natives, probably half a mile long, followed us from town to town until we came to Ballasadah's. O how I might have fattened on boiled alligator's eggs if I could have eaten them, for they gave them to us in every town. In every town they had their muskets prepared to give us a salute, and would have burned barrels of powder, but Ballasadah told them that I was a God-man, and they must pray rather than fire guns; but they would

dance in spite of the king. So in consequence of the people thronging the path to shake hands, and my weakness under a scorching fever, we did not reach Ballasadah's until 5 o'clock P. M.

I do hope that you will try to redeem my pledge, by sending one missionary to king Peter's people, and another to Capt. Sam's, as soon as may be. Pray ye the Lord of the harvest to send more laborers.

Affectionately yours,

GEORGE S. BROWN.

Caldwell, May 2, 1842.

### Letter from T. M. Preble.

MY DEAR BROTHER HIMES:—I have a few words to say about the Second Advent Camp-Meeting in Exeter, Me. All things considered, I think it was the best meeting I ever attended. Its location was good—attendance great, and the weather delightfully pleasant, considering the season of the year. The congregation on the Sabbath was estimated at four to six thousand, and never did I address a more still and attentive audience. Quite a large number during the meeting were converted, as we hope, from sin to holiness, and a still greater number were converted to the faith of Christ's immediate coming. On Friday morning I had the privilege of baptizing two happy converts, and on Sabbath morning seven more.—Also yesterday, in the afternoon, the ordinance was to be attended to after we parted on the camp-ground.

I find a very great field in Maine, and it is hard for me to leave it; but I feel it will be my duty to return to New Hampshire in about three weeks. But praised be God, I feel that the Lord has a number more servants to give the Midnight Cry in this region, than he had four weeks ago, and the number is increasing.

I gave a lecture in this place last evening, and lectured again this afternoon and evening, to-morrow I go to Cabotville to attend the Conference there. Yours, for the truth, as it is in Christ Jesus.

Oct. 4.

The saints are all men of prayer. The prayer of *all* saints, (Rev. viii. 3,) not of *some* but of *all*. They are the generation of them that seek Him. The spirit of grace is always the spirit of supplication, and praying is as essential to the Divine life, as breathing to the natural. Vain, therefore, is every pretension to religion, without a devotional temper. The wicked restrain prayer before God. The hypocrite will not always call upon Him. The formalist, who dares not wholly decline it, cries, What a weariness it is to serve Him! How is it with us? Do we live without God? Do we pray only when urged by fear of affliction? Do we feel the duty a drudgery rather than a privilege? *All* saints pray, in the temple, in the family, alone, habitually, as long as they live; and find it good to draw near to God.

William Jay.

There is something very winning and endearing in confidence. Who could take away the life of a bird that fled to his bosom from the pounce of the hawk? Or who could take advantage of having him in his hand to deprive the little trembler even of his liberty! Nothing is ever lost by trusting in the ingenuous and noble-minded: they always feel a responsibility to repay the confidence reposed in them. What, then, may we not expect from the God of all comfort?

1b.



## THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, NOVEMBER 9, 1842.

**The Great Day of the Lord.**—That will be a day for which all other days were made—a day in the scenes of which we must all take a part. It will be a day of rejoicing to some, and a day of despair to others; and oh how different will be the sensations of these two classes! The one will be caught up to meet their Lord in the air, and the other must endure the fierceness of his anger.

How painful must be the feelings of the wicked when Christ has come, and their perdition is sealed, and there is no longer any hope for them. When the master of the house has risen up and shut too the door, millions will be found without, to cry, Lord, open unto us; while the only response they will receive, will be, I never knew you; depart from me, all ye that work iniquity. O, then will be weeping, wailing, and gnashing of teeth, when they see Abraham, Isaac, and Jacob, and all the saints in the kingdom of God, and they themselves shut out! Then will be prayers such as were never before offered. Stout hearts, that never prayed before, will then bend the suppliant knee, and call in vain for mercy. Scoffers will then no longer scoff, and triflers will cease their trifling. The bold blasphemer will cease his profanity until he sees the utter hopelessness of his condition. The infidel will no longer doubt the dread reality, but will believe too late; and all who are not prepared to meet their God, will find their way has been their folly, and will prostrate themselves in vain before that Being whose mercy they have so long slighted, and of whose favors they have been unmindful.

When Christ shall send forth his angels, and gather his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven, and they have been all caught up to meet their Lord in the air, then will be witnessed among those who are left upon the earth such a heart rending scene as language cannot describe, or the imagination conceive. For one to feel that he is left behind while his Christian friends are with their Savior, must be awful in the extreme; and if the dread reality could be fully impressed upon the mind, it would seem that no one would hazard a moment's delay in an unconverted state. All the pleasures of this life will be felt to have been less than nothing when the bitter dregs of the cup of the wrath of Almighty God is once tasted. And all the ills which can afflict our mortal state, will be more than overbalanced by one moment of such joy as will be the portion of those who are blessed of the Lord; yet millions will run the risk of being forever cast off from the presence of their God, and of sinking down to the regions of endless despair.

Why will not man be wise, and make his calling and election sure while yet he may, before the door is forever closed against him. Why will he not supplicate the favor of Him whose smiles are so essential to his future well being, that when the day of trouble and distress shall come, he may have a refuge, an ark of safety to which he may flee. It will be a blessed privilege to enter into the chamber of God, until his indignation be overpast, but it will be a fearful thing to fall into the hands of an angry God. If repentance comes too late it can

avail nothing, and at that day many will strive to enter in and will not be able. Then, though they seek God early, they will not find him; though they cry mightily unto him, yet will he not hear; he will laugh at their calamity, and mock when their fear cometh. Who will not avoid such an awful calamity by making their peace with God before it is forever too late, and while the door of mercy is not closed against them.

**New Editor.**—We have now secured the services of Mr. S. Bliss, of Hartford, Conn., as an assistant editor of this paper. He has been favorably known by our readers as a writer in our columns over the signature of "B."

We doubt not but that the friends of the cause will be pleased with this arrangement; and will rally and increase the subscription, so that we may be able to meet this new expense.

J. V. HIMES.

Nov. 2d. 1842.

**More Trouble and Distress.**

A most destructive and ravaging fire in Saxony and Bohemia, which broke out in August, is, as we learn by a letter from Dresden, still in progress, and presents a most grand and awful scene. For a vast distance the noble forests are utterly destroyed. Mountains and valleys, Hills and lawns are all clad in the most dismal habiliments. In some places the fire rages under ground, burning off the roots of the trees, and they suddenly fall in every direction. We also have accounts of a most dreadful fire in Silesia, producing unutterable distress.

F.

**Love His Appearing.**

No true disciple of our blessed Lord, if in a proper state of mind, can possibly be displeased with the prospect of His speedy appearing. It would be unnatural, and contrary to the law of mind. When we find in our hearts a disinclination to the prospect of his speedy coming, we may set it down as an infallible evidence that some worldly object is between us and our Lord. Remember, the promise is "to all them that love his appearing." F.

**TENT MEETING AT BENSON.**—Closed on Sunday evening the 30th inst. It was very well attended for the population in the vicinity. The last day of the convocation was fully attended, and was truly the greatest day of feast. In the evening several souls were converted. About thirty came forward for prayers, and there is every prospect of a glorious revival in that town. We hope to hear from Bro. Storrs, Pastor of the Baptist church in that place, soon, who will give a more full account of the meeting.

**Notice.**

Brothers Josiah Litch and Appollos Hale, are expecting to commence a course of lectures at Philadelphia, on the 11th of Nov.

**SECOND ADVENT CONFERENCE AND LECTURES,**

IN WOODSTOCK, VT.

The conference will commence on Wednesday, Nov. 9th, at 10 o'clock A. M., in the Christian Chapel, to continue one week.

Br. CALVIN FRENCH, will by divine permission give a course of lectures, during the conference. The object of the conference and lectures will be, to present the evidence from the word of God, that our blessed Lord will make his glorious appearing in a few months.

**Notice.**

It is contemplated that Bro. Miller will commence a course of Lectures at New Haven, Ct. on the 19th. of Nov.

**SECOND ADVENT CONFERENCE,**

In Orleans, Mass. Nov. 15.

There will be a Second Advent Conference held in the Methodist Meeting House in Orleans, Mass. to commence Nov. 15th. The design of this meeting, like all others of the kind, is to give the Midnight Cry, and to save souls, and build up the Church of Christ to be ready to welcome Christ when he comes in 1843. This meeting is not to be one of controversy, but to listen to the solemn truths of the gospel, and apply it to our own hearts. It will commence Tuesday morning at 10 o'clock; We invite all who attend to hear candidly this all-important subject, both preacher and people, without distinction of sect, and to come without prejudice, but with prayerful hearts, that great good may be done.

JAMES BICKWELL.

Oct. 14, 1842.

**NEW WORKS.**

Tappan & Dennet will publish in a few days, "Universalism, — Examined, Renounced and Exposed," By M. Hale Smith. In one handsome 12 mo vol. 400 pps.

☒ **CORRECTION.**—We learn that the protracted meeting held at Kennebunk, and noticed in our last, was not a Second Advent meeting, but that elder Frost was there accidentally.

☒ **Miller's Review of Professor Stuarts Hints on prophecy,** will be out in a few days.

**MESSRS EDITORS:**—The Lectures and Conference conducted by Mr. Calvin French, at Randolph, West Village, concluded last evening. His first meeting was held on Saturday evening, when he opened his plan and design, in regard to the great subject—**THE SECOND COMING OF OUR LORD.** I heard him advocate the question in six lectures, (I was from necessity absent part of the time) in the delivery of which, for the most part, he was able and convincing. He was heard with great seriousness, and his audiences were manifestly very deeply impressed, not only with the coming but with the time, i. e. 1843. His forenoon meetings were mostly occupied in conference, and in Bible inquiries; in calling up very deep impression, and in exhorting to a steady faith in our Lord's speedy coming.

Mr. F. was earnest in declaring his persuasion that the saints would be called to meet Christ in the air early next spring—this was bringing the solemn fact nearer to the people in these parts, than ever they had been called to contemplate before; the effect was overpowering—"but some doubted"—the writer of this article is not of this number—he would be prepared to say, Come Lord Jesus, come quickly—still it is more than he is prepared to advance himself, and how far Mr. F. is justified in this bold and full declaration of his own hope, time will very soon prove. The amount of success I am not called upon to report—the day shall declare that! My convictions however are, that many were brought to the most serious consideration, and from a persuasion that **THE JUDGE NOW STANDETH BEFORE THE DOOR**, did most sincerely and solemnly resolve to present themselves before the Lord, a living sacrifice holy and acceptable. But amidst all these pleasing and promising appearances, I am sorry to say that the good man, very warmly, and in terms somewhat specious, asserted, what I understand is with him a favorite topic, the **destruction (annihilation) of the wicked.** The assertion of this presumption (it was in his lecture on Wednesday afternoon) was like the touch of the torpedo, the effect was baneful, and some individuals, to my knowledge, were less open to conviction on the great question, all through the after meetings. Mr. F. is not happy in broaching old and long ago exploded errors dizzied and dressed out in some fringe



work of his own fancy. He gave me a little tract of his own writing, "Immortality the gift of God, &c." It is just such a performance as I should expect on such a subject.—He is much offended to be classed with Universalists on account of it; but it is the bush to which Universalists often fly when hardly pressed by their adversaries. The *Orthodox* seem some times to have the advantage of us through the means of these and other conceits. "There," say they, "you Millionaries will symbolize with any thing—*Arians*, *Universalists*, *Destructionists*; and we know not what besides." The great subject for which we contend is too great and awful—too majestic and divine to be mixed up with any of our petty *isms*. I wish your lecturer French could avoid every thing which might be made an occasion of hinderance or of offence. Every thing like railing should be avoided, both by lecturers and editors—all sarcastic flings at learned ministers—all calling of odious names; all sneering and carping are exceedingly unbecoming such a cause as we are engaged to support and serve. Grace, mercy and peace be with all them who love our Lord Jesus Christ in sincerity. J. S.

Bethel, Vt. Oct. 1842.

In reply to the above, we would remark that our brother referred to is not our lecturer, and that no one but himself is in any way responsible for any peculiar views in which he may indulge.

The pamphlet referred to, "*Immortality the Gift of God*," takes the ground that the righteous and the wicked rest together in the grave in an unconscious state until the resurrection, and that when the wicked are raised, they will be *annihilated*. These views are *not our views*, nor are we in any respect identified with them.

We believe that our brother is a devoted and pious man, and that his labors are instrumental of much good, but his pamphlet was published by himself, contrary to our advice and urgent wishes. This continuing to mix up those doctrines with the speedy coming of Christ is also contrary to our most earnest solicitations.

We deem it necessary to make these remarks, that the cause we espouse may no longer be made responsible for the promulgation of those sentiments. We accord to our brother the right to proclaim this or any doctrine in accordance with the dictates of his conscience, but we wish to have it generally understood, that he alone is responsible for those sentiments. We wish him God speed in the giving the "Midnight Cry."

The editors of this paper also *solemnly protest* against the setting the hour, day, or month, of the end of the world. There are various events, the anniversaries of which, within the year, may be the end of all things, but we have never fixed on any particular day. Different individuals have fixed upon several different days, and it has gone forth to the world that we have fixed the day. This has only been done by individuals upon their own responsibility, and contrary to our knowledge. Neither does Mr. Miller or the principal lecturers look to any particular time in 1843. That, we are willing to leave in the hands of God; and will endeavor to be ready whenever he may come. We have no sympathy with any of the days that others have fixed upon, and hereby *protest* against being responsible for any such opinions.

#### Letter from C. French.

BR. HINES:—The lectures and conference in Shrewsbury, have produced a great change in many minds respecting the advent being nigh. Some who were opposed, and others who were indifferent to the lectures before they commenced, on hearing became convinced by the evidence presented, and are "looking for that blessed hope and the glorious appearing" of our Lord in 1843. I left S. and came to West Randolph, on 21st inst., the brethren had prepared a tent by the side of their house. On Sabbath day, both house and tent were literally

filled, with those who were anxious to hear on the subject. Brother Miller gave a course of lectures here four years ago. I have given lectures in several places where he has labored before me, but never have I found so much fruit from his labors as in this place; some have been firm believers, others were convicted, that Christ would come in 1843. Our meetings have been overflowing, yesterday the house and tent were again full. Brethren are here from neighboring towns, some have come 40 miles to hear the lectures and get some one to "come over and help;" the "Macedonian cry" is great, "the common people" are awake through the region, to hear and believe on the subject; several brethren have determined to do what they can to give the *MIDNIGHT CRY*; may God speed their way.

The revival of God's work here is *glorious*; we may hope a goodly number will be *READY*; to meet the Bridegroom when he comes.

I expect to close my labors here this evening, and leave to-morrow for Brattleboro, Vt. Yours in hope of immortality.

West Randolph, Vt., Oct. 27, 1842.

#### Letter from the South.

DEAR SIR:—On hearing of your doctrine on the Second Advent Advocated by E. Thomas, I viewed it (as the great mass of this professed religious section still does) to be idle delusion, vain presumption, and merely for idle curiosity and vain speculation. I requested the perusal of one of your papers, where I found an expostulation on the 8th and 9th chapters of Daniel, which was enough to convince all my prejudices and assign me as a believer to its doctrine, and set me to advocating its truth in my weak puny influence. I now wish you to send me the paper weekly for six months, and I hope the scripture will still be explained with all its bearings to the convincing of thousands prejudiced to its truths; and although the same lectures should be published again, which have already convinced many, yet they will be entirely new to thousands yet in darkness to its true principle and meaning. Respectfully, A. J. GUYTON.

#### Letter from Joel Spaulding.

DEAR BROTHER HINES:—I attended the second advent Conference in Cornville, in company with brethren T. M. Preble and J. K. L. Staples as lecturers. Brother Frost and a number of brethren in the ministry were present and participated in the labors of the meeting. The meeting was but thinly attended the three first days. We found a strong opposition among our Baptist brethren against the doctrine of Christ's speedy coming: "as with the priest, so with the people." Br. Preble faithfully discharged his duty, and then left on Saturday morning to lecture in Norridgewock. On Sabbath the meeting house was crowded, and a good attention given. We believe our labors were not entirely lost, though no special revival was then witnessed. One young brother in the ministry by the name of White, committed himself as a firm believer in 1843, as the time we shall see the Judge of quick and dead. He stated to the congregation that he intended to constantly give the "Midnight cry" if he could be honorably discharged from the school he had engaged to teach. Other preachers felt increasing conviction in '43 as the time.

I this morning leave for another tour 50 miles to the mouth on Kenebeck I have made one visit there on Pleasant Ridge on Canada Road, and the Lord blessed my lectures to the awakening and conversion of quite a number before I left. They are now waiting for my return to be baptized, and organize them into a church, as there is no church in the place. I expect then to lecture in Bingham, Moscow, and Kingfield before I return. The Lord has blessed the inhabitants on the banks of Dead River with a glorious revival while I have there lectured. I have baptized 30 there, and others administrators some 45. In haste, yours in the faith of the second advent in '43.

Belgrade, Oct. 14, 1842.

#### Arrival of the Caledonia.

WE HAVE RECEIVED ENGLISH PAPERS TO OCT. 9TH. THE EAST.

Turkey.—The Ottoman Porte had rejected a project presented by the great powers for the pacification of Lebanon.

The affairs of Syria and of Persia, were on the 17th September the subject of the deliberation of the Divan. The Porte had resolved to maintain Omer Pacha in the government of Syria. As for Persia, though they do not seriously contemplate a war, they are making dispositions with reference to such an event.

News had been received at Constantinople, under date of the 14th September, with regard to the affairs of Servia, and orders had been given to direct the troops towards the north. The accounts speak of a concentration of Russian troops upon the Pruth.

The Ottoman empire is said to be in such a state that its maintainance is almost to be despaired of.

The Sultan has communicated to the ambassadors of the great powers his determination respecting the Syrian question. He consents to remove Emir Pasha, and to replace him, as regards Mount Lebanon, by Eshad Pasha, who is to appoint Maronite and Druse princes to rule over their respective tribes under the Pasha's inspection.

The mediation of England and Russia has been accepted by the Porte in the Persian affair.

On the 21st ultimo, the birth of a son to one of the Sultanas was announced at Constantinople with the usual ceremonies.—*Boston Post*.

#### Letters

Received up to Nov. 7th. 1842. From P. M. South New Berham, N. H. Melvil Village, N. H. Chicopee Falls, Mass. New Ipswich, N. H. Portland, N. Y. Tunbridge, Vt. Portsmouth, N. H. Phoenix, N. Y. Phillips, Me. Lowell, Mass. Peekskill, N. Y. Addison, Vt. Acton, Mass. Killingly, Ct. Mattville, N. Y. Richford, Vt. Schenectady, N. Y. Deerfield, N. H. Preston, Ct. Braintree, Vt. Stratford, Vt. Northfield, Vt. East Otto, N. Y. Hudson, N. Y. Hartland, Vt. Livermore Falls, Me. Parish, N. Y. Hudson, N. H. Bucksport, Me. Richmond Corner, Me. Essex, Vt. Ballston, N. Y. Morristown, N. Y. Exeter, Me. Lafayette, Ind. Bath, Me.

From Rev. James Sabine, Tho's M. Preble, A. Rice, Moses Hazen, J. Felton, \$6.00, P. T. Kenney, S. B. Sturges, Mary L. Brush, Elisha G. Kingsbury, Lewis Calkins, Joshua Roberts, A. N. Pratt, L. Sherwood, Isaiah H. Shipman, Daniel H. Gould, C. S. Brown, G. S. Miles, J. C. Forbush, Samuel S. Snow.

#### Books Sent.

One bundle to L. Calkins, Palmer, Depot, Mass.  
One bundle to P. T. Kenney, Bristol, R. I.  
One Box to S. B. Sturges, Clarksfield Ohio.  
One bundle to H. W. Ballard, Richford, Vt.  
One bundle to Wm. Bannon, Woodstock, Vt.  
One Box to Cha's Fitch, Cleveland, Ohio.  
One bundle to J. H. Lonsdale, Providence, R. I.  
One bundle to G. S. Miles, Albany, N. Y.  
One bundle to C. S. Brown, Concord, N. H.  
One bundle to Calvin French, Woodstock, Vt.  
One bundle to G. S. Miles, Albany, N. Y.  
One bundle to D. H. Gould, Greenfield, N. H.

"Willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 8.

This seems to have been very much, in the beginning of the gospel, a common experience. Hence we read of looking for that blessed hope: waiting for his Son from heaven: loving his appearing; hasting unto the coming of the day of God; and crying amen, even so come, Lord Jesus. Those also, who were called by Divine grace at the reformation in Germany, and at the revival of evangelical religion in our own country (England) seemed familiar with death, were not shocked to be reminded of their age and infirmities, and loved to talk with each other of going home.



# Review of Stuart's Hints on Prophecy.—No. VIII.

## Concluded.

In his concluding remarks, in which he takes a retrospective view of his several positions, he says, "The reason why I have endeavored to show that the *double* or *occult* sense of Scripture is inadmissible is, that if we admit it, then we must give up all hope of ever fixing with certainty upon the original meaning of many portions of Scripture, and especially of the prophecies. If a part of what Daniel predicts, for example, must be applied first to Antiochus Epiphanes (which is certain?) and then may be applied as to its occult meaning to Antiochus, to the Pope, to Mahommed, or to all these, then there is an end to all certainty in exegesis, because there is no tribunal before which the *occult* sense can be brought, and by which it may be tried." p. 134.

As he has *failed* to show a literal fulfilment of any prediction in every particular, it renders it by no means so certain that any allusion whatever is made to Antiochus Epiphanes in the book of Daniel; and therefore the whole of his argument respecting the *occult* sense of Scripture is entirely gratuitous: for when it cannot be shown that any prophecy is fulfilled in one event, it is not necessary to prove an occult sense, to make it applicable to another event.

He says, "My second aim has been, to prove that history has preserved to us such a knowledge of facts, as will serve to show that the prophecies in question have been fulfilled in their plain and obvious sense." p. 136. But has he proved that? Is an event which only accords with the prediction in *some one particular*, and which will not harmonize with it in *all*, to be taken as a fulfilment, when events can be shown which do fully accord with it in *all* particulars? If not, then must his expositions "throw to the winds some of the leading principles of hermeneutics." p. 135.

As that effort has not been successful it does not follow that "the controversies of the present day about the Pope, and Mahommed, and the French Revolution," &c. (see p. 136.) "have no specific ground or basis in Daniel or John;" and, therefore, it is not necessary to show that they are "to happen over again," and which he says would not "be a dispute of much interest or importance!"—as though any thing concerning the Word of God could be uninteresting!

He does not see how the *terminus a quo* of the 1260 days would be ascertained, if they are admitted to be years, and to apply to Romans. p. 136. There is nothing more evident. There were ten horns to arise—another was to arise, before whom three were to be plucked up—he was to receive power from the dragon, (Rome) that which hindered (Paganism) was to be taken out of the way, &c. These events point to the year A. D. 538; and the overthrow of the Pope in 1798 after a period of 1260 years, in the very manner predicted, proves the correctness of the first dates. Neither the beginning nor the end is, therefore, "dependant upon mere conjecture."

He points those persons who are "greatly agitated about the end of the world, which as many predict at the present day, is to come in 1843," (p. 137) to the case of John Albert Bengal, who believed the affairs of this world would be consummated about the year 1836, and which year has passed. But what has that

to do with the case in question? Can it be shown that he, or any one whose calculations have failed, made their deductions from the same premises that Mr. Miller has? If not, though such failures could be shown for every year since the first advent, it would not affect this question. It would not prove that God's Word would now fail. If the failure in one instance is proof of any thing, it can only prove that the world will never be destroyed. And yet the fact that Mr. Bengal and John Westley believed that all things would be consummated about the year 1836, shows about what position in point of time, according to their belief, we occupy; and that they had their eye turned to these days for the Second Advent.

He says, "I do not say it will not" (come in 1843) "for I do not know this." p. 137. Then he does not know that we are to have such a millennium as he speaks of.

Speaking of *romancers* in prophecy he says, "I will not reproach them with the presumption of undertaking to expound a book, which of all others in the Bible, demands the deepest knowledge of the *original* Scriptures, and of the prophetic idiom, when they have not well understood either." p. 138. The above sentiment looks a little like going back upon the old popish ground and denying the Bible to the common people. If they are incompetent to read it without note or comment, let it be thus suitably guarded: or else only printed in some dead language. But if the fault is in the translation, in the name of dying men give us a perfect translation, which will not mislead us. The fact is, however, that in no instance does any point upon which this question turns, depend upon any dispute in the correctness of the translation. The only instances where that can be questioned, is, in the original, of the 2300 days, and 70 weeks; and on those points we have the criticisms of the profoundest minds, so that the well read English scholar stands upon the same level in drawing his conclusions respecting the truth of this theory, with any superficial oriental scholar.

The text in Matt. xxiv. 32, "Of that day and hour," &c., he applies to the destruction of Jerusalem, although the disciples expressly inquired when the *end of the world* would be. We, therefore, hope those who adopt his conclusions, will be consistent and not quote it where it does not apply.

His thoughts what will be when 1843 passes away, and that day does not come, has as little bearing upon the truth of this question, as would any opinions respecting the condition of those who are not saved when it does come. A picture of what will be, if it is not true, is no argument in disproof of the truth of it. In view of the whole subject, he says, "It is time, therefore, for common sense and reason to rouse themselves for action; and make sober, honest inquiry, as to what ground there is for all this excitement." p. 144. Must reason and common sense fight the battle alone? and has humble piety nothing to do with this question? Ought we not to be excited when we see immortal souls rushing thoughtlessly into the presence of God, to sink to perdition? There is no need of preaching peace and safety, in this age of the world, nor is there any danger that any will over exert themselves in plucking sinners as brands from the burning.

On page 145 he asks, "How could it so happen that all the various historical events to which I have alluded, as fulfilments of prophecy, and which it must in candor be granted,

look very much like fulfilments should have happened at times that coincide so exactly, with the times designated in the prophecies? One or two of these we might account for, on the ground of accident; but that so many events of the nature just described, should have all happened at the periods in question, and in regular order—is a matter which carries on its very face the stamp of being connected with prophecy."

His historical events are not so various as he supposes; for be it remembered he has applied *all* his quotations from Daniel, to Antiochus Epiphanes; and makes Nero fulfill a great part of the Apocalypse. If, therefore, so few events, corresponding in so few particulars, and which *cannot be shown* to have been fulfilled in the given time, are so conclusive; then historical events, which fulfill *every* particular in *just the time* specified, must be overwhelming evidence that the prophecies are fulfilled in them.

We have thus reviewed those "Hints" on prophecy, and which we have endeavored to do in all candor. But it has been a painful task. Painful, because we have continually felt, that they would be the means of sinking immortal souls into perdition. We have there found no note of warning, or of solemn entreaty to the dying sinner. Its whole object seems to be to convince the world that there is no cause for any excitement; and to lull sinners to sleep by the cry of "peace and safety," and the syren song of "My Lord delayeth his coming." There is nothing in it which would awaken a sinner, or convince a skeptic. And there are sentiments therein contained, which we are sorry to see emanate from a man whose opinions have so great an influence over such a mass of mind. The resorting to the predictions of *soothsayers* for a fulfilment of the Word of God—the explaining the *object* of writers of that Word as though they were governed by fancies of their own—and the expression of doubts whether a statistical exactness *could be aimed at* in God's Holy Word, we can but feel will have a tendency to lower respect for sacred and divine things, and gives an argument to the scoffers at religion, which they will not be slow to use.

Neither do we find a sentiment there to show that its author is ever looking for the blessed hope of the glorious appearing of the great God, and our Savior Jesus Christ—that he is longing for the return of Him who has gone to prepare a place for us, and who will shortly return and take us to himself—that he even needs the exhortation of patience, by James, for the coming of his Lord, or that he ever prays "Come Lord Jesus, come quickly." What a consoling hope that that day is to be delayed to the end of a long millennium, and again through another long indefinite period of time! He might as well say to the anxious disciple that his Lord will never come, and till He comes, be it remembered, the dead in Christ can never be like Him.

The first part of the book presents a great show of sound principles of hermeneutics; and this alone will mislead many who only give it a cursory examination; but the moment his own rules are applied to his own expositions, this show of fairness vanishes; and it will mislead none who give it a thorough examination, and praying aright for help from on high, compare history and prophecy with an unprejudiced mind.

Prof. S. appears to have trimmed his lamp, but it emits no light to guide us in the path of



life. There is no warning of the Bridegroom's approach; or anxiety to be ready for his appearing; nor is there any evidence that it emits light to his own mind, for he admits that Christ may come in 1843, but has no evidence of it himself. If he is thus in the dark so that *that day may come upon him as a thief*, have we not reason to fear that his lamp has gone out?

We hope every intelligent reader will give his work a careful and prayerful reading, and when they arise from their task, if they find that it has filled their souls with love to God, so that they long the more to be with Him, they may rest assured that it will receive the approbation of God; but if they find their minds darkened by it, and are more dead in their feelings, and have less of the love of God in their hearts, they may deprecate its influence and fear the result which it will effect.

B.

### Exposition of the 24th Chapter of Matthew.

The 24th of Matthew, when taken in connection with the record which the other evangelists give of this discourse of our Savior, and the other parallel portions of Scripture, furnishes a clear and conclusive argument that the end of all things is at hand. This is a portion of Scripture which has been much perverted in these last days, and has been, by the great body of the christian community, relinquished into the hands of the Universalists, as only applicable to the destruction of Jerusalem.

Several excellent expositions of this chapter have appeared, yet none of them have been entirely literal; and wherein any of them depart from the literal reading of the text, so far we must dissent from them.

Our Savior having informed his disciples that the time would come when there should not be left one stone upon another of the buildings of the temple that should not be thrown down, they, afterwards, as he set upon the mount of Olives, asked him two questions, viz. "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These two questions being asked in connection render it evident that the disciples supposed that the temple would continue to the end of the world, but the result has shown that they were *deceived* in that particular. Our Savior accordingly cautions them, saying, "Take heed that no man deceive you." He then, from the 5th to the 14th verses inclusive, mentions various events which would precede the end of the world, and declares that when the gospel is preached in all the world as a witness to all nations, then shall the end come. That the gospel has been thus preached has been too often shown to be here repeated. 15th v. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee to the mountains," &c. The question here arises, what abomination of desolation is referred to? Luke xxi. 21, says, "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Daniel ix. 26, 27 to whom our Savior refers, is informed that after the Messiah is cut off, "the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." "And for the overspreading of abominations (Pagan and Papal) they shall make it desolate even until the

consummation, and that determined shall be poured upon the desolate." The abomination of desolation to which our Savior referred must therefore be one of the abominations which would desolate Jerusalem until the consummation. And as the daily was to be taken away when the abomination that maketh desolate was to be set up, it follows that it was the daily, or the Pagan abomination, that was here spoken of, and which would commence the desolation of Jerusalem; and which desolation the christians would know was nigh when they saw the city compassed with armies.

These "abominations" (first pagan and then papal) would not only continue "even until the consummation," but for a definite period of time; for our Savior, in Luke xxi. 24 declared that they (the Jews) "shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. What times? Moses, in the 26th chapter of Leviticus, predicted that if the Jews would walk in the statutes and keep the commandments of the Lord, that they should be blessed with peace and all manner of prosperity—that God would set his tabernacle among them, would walk among them, and would be their God, and they should be his people. But if they would not hearken unto him, and despised his commandments, they were to endure all manner of adversity; and God would punish them yet seven times more for their sins, during which the pride of their power should be broken, their heaven should be iron, and their earth brass. Their land also was to be left of them, and was to enjoy her Sabbaths while she lay desolate without them; and they were to accept of that punishment because, even because, they despised God's judgments, and because their soul abhorred his statutes.

Jeremiah tells us when this time commenced. He says, (xiv. 4—6.) "And I will cause them to be removed into all kingdoms of the earth, because of Manassah the son of Hezekiah, king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward! therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting." Here the same offences are spoken of that Moses enumerated. It is recorded in 2 Chron. xxxiii. 9—11, that for these same crimes they were scattered. "So Manassah made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel. And the Lord spake to Manassah, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manassah among the thorns, and bound him with fetters, and carried him to Babylon. This event, according to the marginal dates in the Bible, and the consent of all chronologers, was B. C. 677.

In this same year, according to Archbishop Usher, the prophecy of Isaiah (vii. 8.) was fulfilled, viz. that within sixty and five years Ephraim should be broken that he be not a people. When Manassah was in affliction he besought the Lord God, and humbled himself greatly before the God of his fathers. His prayers were heard, and he was brought again to Jerusalem, into his kingdom; but according

to Nehemiah (ix. 32.) the nation was still tributary from the time of the kings of Assyria unto his day.

After the return of Manassah and while the nation was in the subjection that Nehemiah alluded to, Jeremiah (xxv. 11.) prophesied that the whole land of Judea should be a desolation and an astonishment, and should serve the king of Babylon seventy years; and at the end of the seventy years the king of Babylon and that nation was to be punished. This was fulfilled in that night when Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom. Dan. v. 30, 31. Jeremiah then in the 15th verse, and to the end of the chapter, proceeds to predict judgments that should befall all nations, beginning at Jerusalem, and extending to all the kings of the north far and near, one with another, and all the kingdoms of the world which are upon the face of the earth; and the king of Sheshack after them. After the seventy years' captivity in Babylon expired, and the Jews returned to Palestine, yet, according to Nehemiah, they were still tributary; for when they had rebuilt their temple, and stood the highest in the favor of the Persians, he says, "Behold we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof, and the good thereof, behold we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us, because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." (Neh. ix. 36, 37.) This he says had been since the days of the kings of Assyria unto his day. (verse 32.)

The depression of Israel which commenced when Manassah was taken in the thorns, had thus continued, and was to continue *till the times of the Gentiles should be fulfilled*. This depression was to be perfected, by the desolations of Jerusalem by the abominations of Daniel the prophet, which were to "make it desolate even until the consummation, and that determined shall be poured upon the desolator." (as it reads in the margin.)

When the seven times of the Gentiles are fulfilled, then will be poured out that which is determined upon those who desolated Jerusalem, as predicted in Jer. xxv. 29—38. "For, lo I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished! Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore, prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shep-



herds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger."

Luke informs us that "these be the days of vengeance that all things which are written may be fulfilled." Judgment thus begins with the house of God, and will end with the ungodly nations around, as St. Peter intimates, when God shall have accomplished to scatter the power of the holy people, and all the things spoken of in the book of Daniel are finished.

Having shown what were the abominations of Daniel the prophet, which would desolate Jerusalem; and that they were to continue, and Jerusalem be trodden down of the Gentiles until the seven times or 2520 years of the Gentiles were fulfilled, we will turn back to Matt. xxiv. 21, 22. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened." When shall be great tribulation? The answer is obvious. During the continuance of the abominations that should desolate Jerusalem. The church has accordingly passed through a series of persecutions, and tribulations, under the papal and pagan abominations, such as the church of God never before experienced to that time, no, nor ever will again. But after her warfare is accomplished, then the wicked will realize their time of trouble, such as never was before known, (Dan. xii. 1.) and when all that are written in the book will be delivered.

Our Savior however mercifully promised, that for the elect's sake those days should be shortened, or that the tribulation should not continue till the end of the times that Jerusalem was to be desolated. The seven times or 2520 years, beginning with the captivity of Manasseh, B. C. 677, would not terminate until A. D. 1843; and yet the persecutions of the church ceased in the last century; and the gospel has since then had wonderful success, and many have been born unto God. But had those days not been shortened, had the dark ages continued, and persecution still raged, there would have been comparatively but few saved. But for the elect's sake those days were shortened, 23—26 verses. — "Then if any man shall say unto you, Lo here is Christ, or there, believe it not, for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not." When? During the tribulation of those days; and history informs us that during those days of tribulation, about fifty false Messiahs have arisen and deceived many. But the kingdom of God cometh not with observation. There will be no need of saying to any, he is here! or there! Neither are we to go after any of whom it is thus said, for when Christ cometh, it will be like the lightning shining out of the east, even unto the west; or as Jeremiah (xxv. 38,) expresseth it, the Lord "will forsake his covert as the lion," of whom

his prey can see nothing, until he is pouncing upon it. verse, 28 "For wheresoever the carcass is there will the eagles be gathered together."

We are not to go to find Christ when he appears, for all his saints will be caught up to meet him in the air. 29—31 verses, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

All the signs here given, have been literally accomplished. Immediately after the tribulation through which the church passed, the sun was supernaturally darkened on the 19th of May, from 10 A. M. into the night; and on the night of that day, although the moon full the night previous, yet it gave so little light, that the darkness rendered the whitest substances perfectly invisible to the naked eye. On the night of November 13th, 1833, for two hours the stars fell from heaven, even as a fig tree casteth her untimely figs, when shaken of a mighty wind.

That such a display of falling stars were intended by the prophecy is evident, for no other stars can ever fall to the earth, and we are not to suppose that it was either a *fixed star*, or one of the *planets*, that guided the wise men, and stood over where the infant Savior lay.

The Connecticut Observer of Nov 25th, 1833, copied from the "Old Countryman" as follows: "We pronounce the Raining Fire which we saw on Wednesday morning last, an awful type—a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the SIXTH SEAL SHALL BE OPENED. The time is just at hand—described not only in the *New Testament*, but in the *Old*; and a more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold."

That this was such a fulfilment of that prophecy, as ancient writers expected, is evident from the following extract from Thomas Burnett's "Theory of the Earth," published in 1697. He says the last sign before the coming of Christ is the *falling stars*. He adds "No doubt there will be all sorts of fiery meteors at that time; and amongst others, those called *falling stars*, which though they are not considerable, singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vines, or figs from the fig tree, they would make an *astonishing sight*. Book 3, chap. ii.

The *falling of the stars* was the last sign that John saw (Rev. vi. 13,) before the heaven departed as a scroll when it is rolled together, and the great day of the wrath of the Lamb had come; Joel ii. 30, 31, predicts that God would show "wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come."

Our Savior, according to Luke xxi. 25, 26, said, "And there shall be signs in the sun, and

in the moon, and in the stars, and upon the earth distress of nations with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken." In the 11th verse, Luke adds, "and great earthquakes shall be in divers places, and famines and pestilences, and fearful sights, and great signs shall there be from heaven." All these we have seen literally fulfilled in the most wonderful displays of the aurora borealis, which are peculiar to these last days, and in the political and commercial distress which has not been confined to one nation, but has extended to all the nations of the earth. Our limits will not permit us to go into as minute a detail as we could wish, of the fulfilment of each of those particulars, yet any one who will give a *candid* examination to this question, it would seem, cannot fail to perceive that God has mercifully given them to us as indications of the approach of the Son of man, that we may be also ready; For he has assured us, that as we may know that summer is nigh at hand when we see the fig tree put forth its leaves, "So likewise ye, when ye see these come to pass, KNOW YE that the kingdom of God is nigh at hand. Verily I say unto you, This generation" (the generation that shall witness these signs) "shall not pass away till all be fulfilled." These signs began with the darkening of the sun in 1780, and many of those who were witnesses to it are still alive. This generation has not yet passed away.

Then, according to our Savior, no man neither the angels in heaven, knew the day or hour; nor was it for them then to know the times or the seasons which the Father had reserved in his own power; for Daniel was assured that the words were CLOSED UP AND SEALED till the time of the end. "And the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand; for, as our Savior says, "when ye shall see all these things, KNOW YE that it is near EVEN AT THE DOORS." And when these things begin to come to pass, then look up and lift up your heads: for your REDEMPTION draweth nigh." These are the words of our Savior, but our wise men, in the face of this, deny that we can ever know any thing respecting it. Yet our Savior affirmed it with an oath, that though heaven and earth should pass away his WORDS SHOULD NOT PASS AWAY. Those who will believe men in preference to Christ, must do it at their peril.

Well did our Savior say, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you UNAWARES. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and PRAY ALWAYS, that ye may be accounted WORTHY TO ESCAPE all these things, and to STAND before the Son of man." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." B.

How deficient are they in their religious views and concerns who do not look to the Lord Jesus as the sanctifier as well as the Redeemer! If I wash thee not, says he, thou hast no part in me. Without holiness no man shall see the Lord.

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*So Broadly*

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## Letter of Dr. Pond,

Continued.

[THE LITTLE HORN.]

Having settled, as we think, the true application of the 2300 days or years of the 8th of Daniel, we pass to consider the little horn of the same vision. We shall still make use of Macknight's "counterfeit detector."

"The events," or subjects, "to which" the little horn "is thought to relate," now to be considered, are 1st. "Antiochus Epiphanes," and 2d. "Rome." To determine its true application, we have a clear statement in "the words of the prophecy," 1st. of its origin—*out of one of them* (the four notable ones, or kingdoms of the Grecian goat) *came forth a little horn*, verse 9. 2d. His character—the geographical description of which is, *he waxed exceeding great, towards the south, towards the east, and towards the pleasant land*. The political description is, *it waxed great even to the host of heaven*, 10. *He magnified himself even to the prince of the host*, 11. *And his power shall be mighty*, 24. His character and success as a warrior, is thus noted: *A king of fierce countenance and understanding dark sentences*, 23. *He shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people*, 24. *And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many*, 3d. As a persecutor, *he shall cast down some of the host and of the stars to the ground, and stamp upon them*, 10, *and cast down the truth to the ground*. 3d. Some of the most noted of his operations are,—*by him the daily sacrifice was taken away, and the place of his sanctuary was cast down*, 11. *And an host was given him against the daily sacrifice by reason of transgression*, 12. The last grand distinguishing feat is,—*He also shall stand up against the Prince of princes*, 25. 4th. The date of the period when "he shall stand up" is thus expressed,—*In the latter time of their kingdom, when the transgressors are come to the full*, 23. 5th. And last of all we have his fate, *He shall be broken without hand*! 25.

Now we wish to know which of "the events," or subjects, to which these statements are thought to relate "most exactly agrees, in all its parts, with the words of the prophecy." That which exhibits the "most exact" agreement is to be adopted as the one "intended." The prophecy gives his origin, character, operations, date of his prophetic career, and his doom. Can this be the portrait of of Antiochus Epiphanes? So says Dr. P. and "some of the distinguished commentators of modern times." Did he come forth out of one of the four divisions referred to? Yes. But then, it is, to say the least of it, a little awkward, to suppose that the same person may represent, at the same time, one of the four horns, and the little horn coming out of it; especially when we are cautioned about "straining facts to bring them into accordance with a theory." Did Antiochus become *great* geographically as the text expresses? In the case of the ram and he-goat,

verses 4 and 8, we suppose the word "great" expresses the additions made to their territories by conquest. But nothing of this kind can be ascribed to Antiochus, unless it be supposed to exist in some *unknown history*; and here we can hardly help remarking, that, in spite of our hearty veneration for the great and worthy names which have made the demand, we cannot look upon that as a very exact fulfillment of prophecy, *the history of which has to be guessed at*. We shall not make any such demand. The military operations of Antiochus in the south, (Egypt,) so far as they were successful, were prosecuted "in the name of his nephew, in whose behalf he pretended to have drawn the sword," (Rollin,) and added nothing to his territory.\* The pleasant land (Palestine) was conquered from Egypt by Antiochus the great, father of Antiochus Epiphanes. In his expedition in the "east" he died; or, according to "Diodorus, Scribner, Strabo, Justin, and Jerome, himself and all his attendants were slain." (Newton.)

Was Antiochus *great*, politically? It would be charging the author of the vision with attempting a most ironical caricature to suppose it. Syria, his kingdom, was conquered, and made tributary to Rome, in the days of his father, and Antiochus himself was retained at Rome for years, as a hostage to secure the payment of the tribute, before he ascended the throne. Rollin, Book 19, chap. 1. sec. 7, 8.

As to the warlike character of Antiochus, it is difficult to find anything worthy of particular note, without losing sight of this very just and important rule: "In Divine writings it is indispensable, that a profusion of the higher figures be not employed on a disproportionate subject." Dr. Aphor, *Illus. of Proph.* page 72. But this is a *king of fierce countenance who destroys wonderfully*. Antiochus was a persecutor, and destroyed many of the Jews. The Jewish worship was suspended by him *just three years to a day*. See 1 Mac. and Josephus before referred to. He could not stand up against the Prince of princes "literally," for he died more than 150 years before Christ was born. He came to his end as ten thousand others have done; and we can see nothing in his death to warrant the application of "the words of the prophecy," "broken without hand." The only points of "exact" agreement between Antiochus and "the words of the prophecy" are, he was a persecutor, and his career was in the latter time of their kingdom.

We now pass to compare Rome with "the words of the prophecy," according to the rule. Mr. Miller supposes the prophecy to include Rome from the time of its connection with the Jews, down to the end of the world. *Rome in its comprehensive character,—pagan and papal, a unit or divided*.

Can it be said that Rome "came forth out of one of the four divisions of Alexander's empire? Some one of our opponents has made the sage remark,

that "Rome could not be considered the little horn because it arose long before even Alexander came upon the stage." If we were contending for victory, we should find it difficult to suppress our mirth at such a ludicrous display of ignorance upon the very nature of the subject involved in this discussion. As it now is, such ignorance, or something else, excites our pity. The design of the prophecies is not to give a history of the nations of which they speak, *in themselves considered*; but in their relation to the cause and people of God. It is in this sense only therefore, that the power intended by this little horn can be supposed to be referred to.

The first connection of the Jews and Romans was by the league mentioned in 1 Mac. 8th chap., which took place about B. C. 160 years. The subjugation of the Jews to the Romans was completed B. C. 37. The contest of which that was the result, commenced as early as B. C. 63. See Josephus and Milman.

The four divisions of Alexander's empire, according to Rollin, and as named by Dr. Pond, were, "Syria, Egypt, Macedon, and Thrace." Macedonia was conquered by Rome, and made a province of the empire, B. C. 168. Rollin, Book 20, Article 1. chap. 4. The remainder of Greece shared the same fate B. C. 146. By this it will be seen, that Rome superceded one of the four divisions of Alexander's empire, a few years before the time of its first connection with the Jews. Now if this were all that could be said, it would be true that Rome "came forth out of one of them, in the same sense that the ten horns of the fourth beast of Dan. 7th came out of the fourth or Roman kingdom, not that they were not independent nations before, but on the conquest of Rome, and the possession of her territory, they were first brought, (the greatest number at least) into an important relation to the church of God. But it is a fact, of which all historians on the subject are full, that Rome owed all for which she became distinguished, except, perhaps, her military powers, to the conquest of Greece. "The emperors themselves, who could not go to Greece, brought Greece in a manner home to them, by receiving the most celebrated philosophers into their palaces, in order to instruct them with the education of their children, and to improve themselves by their instruction." Rollin, Book 20, Art. 2, sec. 5.

"The conquest of Greece at once put them in possession of everything most rare, curious, or elegant." Guthrie, *Int. Geog.* p. 49. Their success in the conquest of Greece determined their future history, as a nation, as it did their relation to the church of God. Did Rome wax *great* geographically towards the south, the east, and the pleasant land? "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed." Luke ii. 1. According to Worcester's Ancient Atlas, the Roman empire included all of northern Africa, from Thebes in Egypt, to the 30th degree of north latitude on the Atlantic; the whole of Europe to the 60th de-

\* See Newton, page 251.



gree; and all of Asia west of the Caspian sea, and north of the Euphrates, with "the pleasant land," Palestine.

Did Rome wax great even to the host of heaven? By the host of heaven, literally, we understand the planetary world. Gen. ii. 1. Figuratively used, it refers sometimes to armies, Exodus xiv. 24; sometimes to the covenant people of God, his church, Ex. xii. 14; and perhaps to the political host of magistrates and rulers. Rome did wax great in either of these supposable cases, to the host ecclesiastical or political; even to the prince of the host politically, inasmuch as it was above all other powers and kingdoms; and ecclesiastically when, in the person of the Pope, it claimed to be "God's viceregent upon earth." Or if we adopt the marginal reading,—"against the Prince of the host;" we refer you, for its fulfilment, to the Roman Governor who condemned, and the Roman soldiers who "killed the Prince of life."

Rome was mighty but not by its own power; for 1st. It "could have no power except it were given from above." It was an agent and instrument, like other great nations, to effect the work and will of God. Or, 2d. By its "craft and policy," and "dark sentences," it made the conquered nations the instruments of its own designs. See Rollin, Book 19, chap. 1, sec. 7. "By this means their authority gained strength daily, and prepared the nations for entire subjection." Was Rome distinguished by a fierce countenance?† It was this which made her armies the terror of the world. Did Rome destroy the mighty and the holy people? "The Romans" took "away their place and nation." Was Rome guilty of persecution? Did she cast down the truth, with some of the host and the stars to the ground? "The dragon, (Pagan Rome,) drew the third part of the stars of heaven, and did cast them to the earth." "And I saw the woman (Rome papal) drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. xvii. 6. See Book of Martyrs, or any Church history.

Did Rome stand up against the Prince of princes? A Roman Governor condemned him, and Roman soldiers nailed him to the cross, "and one of the soldiers with a spear pierced his side."

Did Rome take away the daily sacrifice, and cast down the place of his sanctuary? (not "the sanctuary," as Dr. P. and his "distinguished commentators" have quoted it,) and was there a host given him against the daily sacrifice by reason of transgression? If the Jewish worship were here intended, it is as true of Rome as of Antiochus. But the Jewish worship cannot be intended by the daily sacrifice. Our reasons for this assertion are as follows:

1. The Jewish worship is never so called in the Bible. There would be as much propriety in calling it the *yearly, monthly, weekly, evening or morning sacrifice* as the *daily sacrifice*.

2. The phrase occurs, as a proper name, only in the book of Daniel, and in each of the five places in which it is found, the word "sacrifice" is in italics.

† The words *king* and *kingdom* are used as synonymous in the prophecy of Daniel, unless they have some ordinal or other term to express their more exact and common application. The "great horn" of the goat we know represents "the first king;" and the "three kings of Persia and the fourth," Dan. xi. 2, represent individual kings. But the "king" addressed by Daniel, ii. 37, represented the whole dynasty,—the kings and kingdoms of verse 44 are evidently the same. See also Dan. vii. 17, 23, 24.

implying that the original would not authorise its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

The only other translation of the word rendered "daily," of which I have any knowledge, is equally obscure as the received text. It would read "the continual." But it is evident that if the Jewish worship had been intended by Daniel, he would have made use of a term which could not have been misunderstood.

Can anything be done then to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison. "Comparing spiritual things with spiritual." I cannot state that principle in its application to the present case, in a more striking manner than by giving an item of Mr. Miller's experience, as stated by himself. Preaching on this text, "All scripture is given by inspiration of God," &c., he dwelt upon the mode of studying the Bible. He said, "I was once a deist, and continued so for 12 years; and I will tell you how I came to be a deist. I was taught to read the Bible from my youth, by my father and mother, and at school. But I was taught in such a manner that it seemed to be full of contradictions. I used to go to our minister, when he called at our house, and ask him what such and such texts meant, and how to reconcile those which appeared so contradictory? He would say, 'You cannot understand it.' I would ask, do you understand it? 'No,' he would say. Well, did God mean to keep us in the dark? 'O, it is revealed in a mystical manner.' But is not God a wise God? and could not he make it plain? Is he not just and good, and will he punish us for not understanding that which is a mystery? They at last would have nothing to do with me. I looked upon the Bible as priestcraft, and became a deist. I continued so till I came out of the service. I was in the army two years and a half, as *captain of the*

In the month of May, 1816, I was brought under conviction, and O, what horror filled my soul! I forgot to eat. The heavens appeared like brass, and the earth like iron. Thus I continued till Oct., when God opened my eyes; and O, my soul, what a Saviour I discovered Jesus to be! My sins fell like a burden from my soul: and O, how plain the Bible seemed to me; it all spoke of Jesus, he was in every page and every line. O, that was a happy day, I wanted to go right home; Jesus was all to me, and I thought I could make everybody else see him as I saw him, but I was mistaken.

During the 12 years I was a deist, I read all the histories I could find; but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend to whom I made a visit, and who had known me and had heard me talk while I was a deist, he inquired in rather a significant manner, "What do you think of this text, and that," referring to the old texts I objected to while a deist. I understood what he was about, and replied,—"If you will give me time I will tell you what they mean." "How long time do you want?" "I don't know, but I will tell you," I replied, for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me,

"Suppose you find a passage that you cannot understand, what will you do?" This mode of studying the Bible then came to my mind.—"I will take the words of such passages and trace them through the Bible, and find out their meaning in this way." I had Cruden's Concordance, which I think is the best in the world, so I took that and my Bible, and set down to my desk, and read nothing else except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared. I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches I will hold on to it. But still there were some texts that I could not understand.

So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us—the meaning of "the daily." "I read on," said he, "and could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, 'take away.' He shall take away the daily, 'from the time the daily shall be taken away,' &c. I read on and thought I should find no light on the text, finally I came to 2 Thess. ii. 7, 8. 'For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed,' &c. And when I had come to that text, O, how clear and glorious the truth appeared. There it is! that is 'the daily!' Well now what does Paul mean by 'he who now letteth,' or hindereth: By 'the man of sin,' and 'the wicked,' popery is meant. Well what is it which hinders popery from being revealed? Why it is paganism; well then 'the daily' must mean paganism.

This led Mr. M. to believe that the daily of Daniel was paganism, or idolatry. This view of it is certainly in harmony with the view given of the relation of Rome to popery and paganism, and of the relation of paganism to popery.

First. Rome always continues to the end. In the image of Dan. ii., the stone smites the image in the feet of it, which are of iron and clay—these represent the fourth, or Roman kingdom divided, when all the kingdoms are broken to pieces together and become like the chaff of the summer threshing floors; and the wind carries them away that no place is found for them, Dan. ii. 35.

In the 7th chapter, the fourth beast or Roman kingdom is given to the burning flame in the judgment of the Ancient of days, vii. 9—11.

Secondly. Rome is uniformly the protection of paganism and the parent of popery.

Rome, in its pagan state, symbolized as the great red dragon, with seven heads and ten horns, and seven crowns upon his heads, refer xii. 3., after he had fought and his angels, and prevailed not, 7, 8, still determined to make war with the



woman, and her seed, 17, gives her seat, power and great authority unto the beast, (popery) chapter xiii. 2, and the same world that worshipped the dragon, worships also the beast, 3, 4. The beast that carrieth the woman, Rev. xvii. 7, which hath seven heads and ten horns, is identified as the same kingdom or power, as that denoted by the dragon,—five are fallen, i. e., five of the powers of Roman government.

Thirdly. We see in all these cases that popery takes the place of paganism in the favor of Rome and as the enemy of truth and its disciples.

It is also remarkable that Paul is just about as ambiguous in speaking of paganism as Daniel is supposed to be. Paul calls it "*he who now letteth*" or hindereth. Daniel calls it "*the daily*."

All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "*daily*," or continual denotes paganism.

Supposing this to be the true meaning and application of the text, the question in the 13th verse, and the operations of the little horn, as stated in the 11th and 12th verses of the 8th chapter of Daniel, refer to "very different things" from what our commentators generally, distinguished or not, have supposed. The question might be read,—How long the vision which gives paganism, and the abomination of desolation to tread both the Sanctuary, (Jerusalem) and the host, (the church) under foot?

And the little horn takes away Paganism and casts down the place of his sanctuary; and an host is given against Paganism by reason of transgression. But what abomination can this be which takes the place of Paganism? and like that treads the sanctuary under foot? In speaking of the city and sanctuary in the 9th chapter, verses 26, 27, we read, "for the overspreading of abominations he shall make it desolate, even until the consummation." Here we have the plural number of the thing spoken of, whatever it may be. One of them is pointed out by Christ; and all, I believe, are agreed that he referred to the armies or standards of Rome, and particularly to her idolatry. That was followed by the papal abomination in the sanctuary; and that has been followed by the Mohammedan abomination, by which Jerusalem is now trodden under foot. By these abominations, called in one case the "*daily*," the sanctuary (Jerusalem) and the host (the church) have been trodden under foot from the days "of the kings of Assyria unto this day." Nehemiah ix. 32.

Let us return to the operation of the little horn.

Did Rome take away the daily Paganism? cast down the place of his sanctuary? and was there a host given him against paganism by reason of transgression? Was paganism taken away by the Roman civil power? We present the following statement of the most important and well known transactions in the history of the church and the world, which we believe to be intended by this prophecy.

A. D. 324. His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace Christianity. In about six years after, Constantinople was dedicated, and became the seat of the imperial government, Christianity had yet but begun its triumph. It was still retarded by the popular prejudices; and was even utterly suspended during the reign of Julian; but the suspension was short, for, on the death of this emperor, twenty months from his accession, it was re-established, and continued to spread, until it saw

the heathen altars extinguished by the emperor Theodosius in 390. A ruin which Gibbon pronounces "perhaps the only example of the total extirpation of any ancient and popular superstition," Croly, p. 55.

What can be meant by the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may then be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies "*the temple or asylum of all the gods*." The "place" of its location is Rome. (Goodrich's Universal His.—and Guthrie's Geog. p. 606.)

The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly "*his sanctuary*?" Was Rome, the city or place of the Pantheon, cast down by the authority of the state? Read the following, well known and remarkable facts of history.

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downwards and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron conqueror, born in the west and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Cesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony. For this there is one solution, and but one. Rome was purple with the blood of the people of God. Three hundred years of the suffering of Christianity were to be at length repaid." Croly, p. 207-208.

Was there a host given to the state or government of Rome "by reason of transgression?" And if so, what transgression? We should suppose at first sight, that if a host was given against paganism by reason of transgression, the transgression must be on the part of paganism. What particular enormity could it be? Is it brought to view in the following brief but frightful item of history?

"The Roman persecution of the Christians began in the tenth year of Nero, was renewed under Domitian, established by law under Trajan, and continued with various violence down to Constantine, A. D. 313. From Constantine to Theodosius, Paganism was gradually shaken and was finally overthrown and prohibited throughout the empire." Croly, p. 142.

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the

Christians, had worked together until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23d of February of the year 303, the day of the festival of the terminalia, was appointed for levelling to the ground the principal church of Nicomedia, the imperial residence. On the next day the General Decree of persecution was issued,—commanding the instant demolition of all the Christian places of worship,—the death of all who dared to worship,—the delivery of the Scriptures to be burned,—the confiscation of all property belonging to the churches,—the acceptance by the tribunal of every charge brought against a Christian, the refusal of every complaint brought by a Christian, and, finally, the exclusion of the whole body from the protection of the law.

This terrible denunciation, which could scarcely have been justified against rebels in arms, did not break down the sacred fortitude of the Christians. Croly, p. 209.

It only remains, then, to enquire whether Rome, as to its relation to the church, arose at the time stated in the prophecy, and whether it is reserved to such a fate as that contemplated for the little horn.

Did it arise in the latter time of the kingdom, when the transgression had come to the full? If Antiochus could be said to have arisen at that time, it is equally true of Rome, for Rome arose, in the sense supposed, about the same time. But it was reserved for Rome to be the instrument, in the hands of God, of punishing the Jewish "transgression," by "*destroying the mighty and the holy people*."

So that, although it is true that the Jews had become very corrupt at the time of their first connection with the Romans, it is most strikingly true that they had filled up the measure of their iniquity in rejecting and killing the Lord of glory. The righteous were "*a very small remnant*."

Its fate is to be broken without hand. The fate of Rome may be learned by referring to the doom of the image "*broken to pieces*," by the stone cut out without hands. Destroyed by the brightness of Christ's coming.

The heart of man is such a barren soil, that no good can grow therein, unless Almighty grace plant it.

## Second Advent Camp Meeting.

AT LEOMINSTER, MASS., NOV. 22.

A campmeeting will be held at Leominster, Ms. on ground long known as the "Crosby Farm," on the road leading from Leominster to Westminster; two miles from Leominster, and 3 1-2 from Fitchburg,—to commence Nov. 22, 1842.

The object of this meeting will be, by faithful Christian effort, to arouse attention to the necessity of a preparation for the **PEEDY COMING OF CHRIST**.

This meeting will recognize no denominational differences, therefore Christians and Friends of all denominations, who love the appearing of our Lord, are earnestly invited to attend and labor with us. Considerable interest is now manifested among us. "Come over and help us." Bring your unconverted friends, and believe that God will bless them. Some of the most competent and devoted Lecturers will be there.

Every needful arrangement for board, lodging, (suited to the season) and horse-keeping, will be made at or near the ground. Friends will, however, be expected to bring their own bedding. Stoves will be furnished for our place of worship, so that all will be comfortable. Friends, let us labor for God and souls.

### COMMITTEE.

William A. Clapp, Avery Reed,  
D. Goddard, Jr., W. W. Farnsworth,  
T. M. Preble, Joel Smith,  
Samuel Heath, Seth Cogswell,  
George A. Reed, Lawson Walker.  
November 8, 1842.



## THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, NOVEMBER 16, 1842.

**Does the Bible shroud the coming of Christ in darkness?**—It is contended by our opponents that we can never know the approach of that day; and that we are thus assured by the word of God. The principal texts which are advanced in proof of it, are, Matt. xxiv. 36—"But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only;" and Acts i. 7—"It is not for you to know the times or the seasons which the Father hath put in his own power."

These texts, standing alone and unexplained by the context, or by parallel passages, would seem to intimate that it would be in vain to attempt to penetrate the veil with which God in his providence has shrouded that event. But we propose to examine them in such connection, and show that they teach nothing contrary to our full understanding of the question.

In the book of Daniel there are a series of visions, in which the most important events which were to occur in the history of this world, down to the resurrection, are portrayed. As these events are fulfilled, unless a veil were cast over the minds of men, light would be emitted, and it would be seen by their fulfilment that we were drawing near to the last of those predicted events. There are also prophetic periods given, which, if not sealed up, would enlighten us respecting the time of the fulfilment of these events.

At the close of the vision in the 8th of Daniel, he is told that "at the time of the end shall be the vision." In the 12th chapter Daniel is told to shut up the words, and seal the book, even to the time of the end. Daniel afterwards asks:—"O my Lord, what shall be the end of these things?" And he said, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end."

Nothing can be more plain and positive than that till the time of the end, the future, revealed in those visions could not be unsealed, and understood. But he assures us that at the time of the end they will be unsealed, and the obscurity will be removed. Hear the words of "the man clothed in linen,"—"Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." When will they understand? At the time of the end, to which time the words were closed up and sealed. Who will understand? The wise, — the truly pious, and they alone. What will they understand? "The end of all these things," spoken of in the 12th of Daniel.

It will thus be seen that we have the plain and direct assurance of the angel of God, that knowledge respecting the end of the world was to be closed up and sealed till the time of the end, but that then the seal will be broken; many shall run to and fro, and knowledge shall be increased; and the wise shall understand, but the wicked will never understand.

This explains the words of Christ quoted in the commencement of this article. In the 24th of Matt. our Savior informs us that immediately after the tribulation of those days which were to be while Jerusalem was desolated by the abominations spoken of by Daniel, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall

from heaven," &c. "and then shall they see the Son of man coming in the clouds of heaven, with power and great glory," &c. He then speaks a parable of the fig-tree, and says to his disciples that as when it putteth forth leaves they know that summer is nigh. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you," he adds, "this generation," the generation that see these things, "shall not pass away till all these things be fulfilled." This he verifies by the affirmation, that "heaven and earth shall pass away, but my words shall not pass away."

Our Savior then says, "But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." Why did no man know the day or the hour? Because it was closed up and sealed till the time of the end, and could not be known till then, nor then, by the wicked. That time had not then arrived, but when ye see all these things, know that it is near, even at the doors. He therefore commanded his disciples to watch. "for ye know not at what hour your Lord doth come." And he says, in Rev. iii. 3, "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come upon thee." Thus making their watching the condition of their knowing at what hour he should come. At the close of the 24th of Matthew our Savior assures us that "But and if that evil servant say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrite; there shall be weeping and gnashing of teeth. Here, again, their not knowing the day or the hour is made the consequence of their saying in their hearts "My Lord delayeth his coming," &c.—thus implying that if they were obedient to his commands, that such would not be the consequence.

The apostle says, in 1 Thess. v. 1, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." This is often quoted in proof that the time of Christ's advent will not be previously known, but the texts which follow make the whole question perfectly plain. "For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should come upon you as a thief; ye are all the children of the light, and the children of the day; we are not of the night, nor of the darkness." Thus the apostle furnishes the reason why there was no need of his writing to them of the times and seasons, because "they knew perfectly," were the "children of the light, and the children of the day," and were not in darkness, that that day should overtake them as a thief." He also gives them a sign by which they might know when it is near, for, "when they shall say peace and safety, then sudden destruction cometh upon them;" and we are told, "they shall not escape;" so that the day of the Lord only cometh as a thief upon those who cry peace and safety, not upon the brethren.

Acts i. 7, is often quoted to prove that the righteous will also be in darkness, so that that day will overtake them as a thief. The disciples asked the Savior if he would "at that time restore again the kingdom to Israel." "And he said unto them, it is

not for you to know the times or the seasons which the Father hath put in his own power." The reason why it was not for them to know, is, however, very obvious. As it was closed up and sealed till the time of the end, and as that time had not arrived, it could not be for them to know, or for any, in any age of the world, to know, previous to the time of the end.

It is worthy of remark that there is not a direct and positive text in the whole Bible which asserts that that day will overtake the righteous as a thief; and such a position can only be supported by mere implications, which are in direct opposition to plain assertions.

In Matt. xxv. 1—3, Christ assures his disciples that when he comes, then shall the kingdom of heaven "be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom, &c., and at midnight there was a cry made, Behold the bridegroom cometh." As we have our Savior's assurance that at his coming the kingdom of heaven will be likened unto this parable, and as he has said that notice was given of the coming of the bridegroom, we need no other assurance that his children will not be in darkness that that day should overtake them as a thief. The "Midnight Cry" is now being made, as if to fulfil the prediction of our Savior, and that such a cry would be made previous to his coming, is not only proved by this parable, but also by Rev. xiv. 6—8, where John saw an angel flying thro' the midst of heaven, and proclaiming the hour of his judgment come.

We thus have direct and positive testimony that at the time of the end the wise shall understand. Chains of prophetic events, reaching down to the time of the end, are also given us, accompanied by prophetic periods, so that the humble inquirer may know how far he is in the chain of events from that period. In opposition to this, it can only be shown that it was not for any to know previous to the time of the end, that none of the wicked will understand, that it will come as a thief upon those who say my Lord delayeth his coming, and will come suddenly upon those who cry peace and safety; while those who will not watch shall not know at what hour he will come.

The question is thus rendered so plain, that the wayfaring man, though a fool, need not err therein; and yet individuals sneer at the idea of watching for the coming of the Lord now, assure us that he will not come for more than one thousand years, promise us a long period of peace and safety, and admit that they are in darkness with regard to the time of his coming, (thus showing that in themselves the prophecies are fulfilled;) and because they are in darkness, claim that the times and the seasons can never be known.

Such reasoners are themselves living witnesses that the wise will understand; for, so long as they remain in darkness respecting these things, it is seen that God is faithful in the fulfilment of that portion of the prophecies; and the inference is, that those who conform to his requirements will be enlightened as he has promised.

**Have any of the Rulers believed?**

What an astonishing similarity there is between the popular feeling now, and the popular feeling existing at the time of our Savior's first advent. The feeling with thousands, in spirit, is, have the rulers, or ministers, believed this doctrine? How few there are, who rely upon God's immutable word. How few who go to that to settle this great question in their



own minds. The fact that such a Professor, or minister, or person has believed, is, with many, more satisfactory than God's unequivocal testimony. The manner in which this unutterable subject has been presented, is in perfect character with God's dealings in all great moral revolutions in the world's past history. Not the mighty, or the worldly-wise have been chosen as the instruments, but the humble, and comparatively obscure. Is it not strange that people will overlook the analogy of God's former examples? Yet so it is; in the face and eyes of all past instructions, people will still ask, "Have any of the rulers believed?"

### Editorial Correspondence.

The exercises of our encampment at this place, commenced this morning. Sermon by bro. Litch.—Brethren A. Hale, George Storrs, and Hawkes of Chicopee, are present, also many other ministerial brethren. Father Miller is expected to arrive on Saturday next.

The community are much interested in the subject, and considerable excitement prevails in this, and the towns and cities in this vicinity, in consequence of our here assembling. We anticipate a great gathering of the people, such as we are not wont to witness, ere we close—a large number are in attendance every day, and as the meeting advances, we expect it to progress in interest and power.

The location of the tent is eligible and easy of access—several tents have been erected, and present a good appearance.

May the blessing of God attend our efforts, and his heavenly benediction rest upon us and the cause we advocate, is the prayer of the TENTS COMPANY.

Camp-Ground, Newark, N. J. Nov. 4, 1842.

PICTORIAL CHARTS, ILLUSTRATIVE OF PROPHECY, for sale at this office, viz.

1st. A large chart, exhibiting the visions of Daniel & John, illustrated by cuts of the image seen by Nebuchadnezzar, Dan. ii.—the beasts and horns described in the 7th and 8th chapters, with the various figures described in the visions of the Apocalypse—arranged on parallel portions of the charts, so that they synchronize with each other, in the order of fulfillment. These are accompanied with the corresponding texts of Scripture, prophetic periods, &c. which together form a valuable auxiliary in the study of the Scriptures.—Price \$2.50.

2d. A Chronological Chart of the World, by Wm. Miller, to which is added a Chart of Daniel's vision. This contains the most prominent dates and events illustrative of the fulfilment of the prophecies of Daniel. It also shows the commencement and termination of the several prophetic periods, and the commencement and termination of the supremacy of four great universal monarchies which have existed, with the divisions of the fourth into ten parts. These periods are also illustrated with the various figures in the book of Daniel—emblematic of those kingdoms. This will also be found a valuable help in the study of the prophecies. Price 25 cents on paper—50 on cotton, \$1 on silk—cotton mounted, 75 cents.

3. A CHART OF DANIEL'S VISIONS, arranged like the last, with the exception of Miller's Chart on a half sheet of letter paper. This is convenient in correspondence on this subject, and the remainder of the sheet furnishes room for an accompanying letter. Price 6 cents.

We understand that the following resolution was introduced, and recommended at a Baptist Association, Sept. 21st, at Sedgewick, Me. viz.

"Resolved, That this body *wholly disapprove* of the 'False Prophetism' abroad in the land, relative to the near and designated approach of the end of the world, as laying a foundation for the future progress of infidelity."

We have the original resolution in our possession, with the name of its author. Poor man! did he suppose that if he *did wholly disapprove* of the end of the world, and the coming of the Savior, that God would, on that account, delay the event? Let all such remember that God has assured us, that he that cometh will come and will not tarry—that he whose right it is to reign will take the kingdom, and, that his enemies, who would not have him to reign over them, will be slain before his face.

In the first edition of Rev. James Sabine's work, "The Appearing and Kingdom of our Lord Jesus Christ," a few errors escaped the eye of the printer. Near the end of the Preface, for 153, read 157. This was an important error, and makes a difference of four years in the chronology of the world. The other errors the candid reader will rectify.

N. S. P. wishes to know if Mr. Miller said there would be no more marriages after August, 1840,—that there would be no conversions after last January, or that the trees will put forth no foliage next spring.

We answer that he has never thus said, but such assertions are among the thousand and one predictions which are attributed to him by those who are driven to such lame subterfuges to silence their fears respecting the coming of the Son of Man.

It is lamentable to witness the ease with which professors of religion can satisfy their consciences for not searching the Scriptures, to see if these things are so; or for disbelieving the plain declarations of Scripture respecting this question.

Israel Rice, writes from Hillsboro', Nova Scotia, Digby Co. for some servant of the Lord to come out there and lecture. A similar request is also received from Dedham, Mass.

The cry for lecturers comes up from every direction. The fields are white for the harvest, but the laborers are few, and but a small part of the calls can be complied with. For the present, we can only pray that the Lord of the harvest would send forth more laborers into his vineyard.

### SECOND ADVENT CONFERENCE AND LECTURES, IN NORTH ATTLEBORO, MASS.

BR. CALVIN FRENCH will, by divine permission, commence a course of lectures in the Methodist meeting-house, on Saturday eve. Nov. 26, 1842, at 6 o'clock.

The Conference will commence on Monday 28th, at 10 o'clock A. M. to continue four days.

The object of the lectures and conference will be, to present from the word of God, the evidence that our blessed Lord will appear without sin unto salvation, to those who look for him, in a few months.

ALL who love that appearing, are invited to attend, and unite in the Conference.

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THANKSGIVING.—It has been suggested to us that the approaching anniversary of Thanksgiving should be appropriately observed by the believers in the Second Advent, in reference to the present condition of the Church and the world, and the doom that awaits it. We like the suggestion, and trust that this occasion will not pass away without being profitable and suitably remembered, as it may be the last Thanksgiving that the governments of this world will appoint.

### OBJECTIONS REVERSED.

A list of objections to the doctrine of the second coming of Christ in A. D. 1843, and first published in the "Springfield Gazette," have been going the



rounds of the press for some time past. An able "review" of these objections from the pen of J. P. Ross, has appeared in the "*Independent Press*," and should be published as an act of justice by those papers that have given publicity to the above mentioned objections, that their readers may have an opportunity to see both sides of this momentous question. The same objections are alluded to in the following article.

Many seem to be perfectly satisfied, if they can throw fancied difficulties in the way of the immediate coming of Christ; but they should realize that they have no assurance of *peace and safety*, unless they CAN PROVE that he will NOT come in 1843. A sceptic, fearful of falling into the hands of the LIVING GOD, went to an atheist to have his fears allayed by proof that there was no God. The atheist went to work in the same manner that those do who oppose the doctrine of the second advent,—that it could not be proved that there was a God, unless such and such things, could be proved, and which could not be done. Ah! said the sceptic, I did not want you to show me that we could not prove that there is a God, but I WANT YOU TO PROVE THAT THERE IS NOT; for after all the doubts that can be raised, it may still be found that there is a God, into whose hands I may fall.

It is thus with the opponents of this doctrine. They start objections, and by these silence the fears of the unconverted, but they cannot prove that Christ will not come, and until they can prove that, their "cry of peace and safety" is untimely.

The following article from the "*Independent Press*" will show the fallacy of such reasoning.

The people who oppose the Doctrine of the "End of the World in 1843," are thus puzzled with troublesome queries. Can they be answered?

**THE WORLD IS NOT TO BE DESTROYED IN 1843.**—Those who contend for this, are not to be believed, unless,

1. They can prove that the 2300 days, mentioned in Dan. viii. 14, **DONOT** mean YEARS, which they CANNOT PROVE. They being the answer to the question, "For how long a time shall the vision last;" which is the correct rendering of the original—whence many LEARNED and pious men, such as Bishop Newton, Sir Isaac Newton, Scott, Clarke, Faber, Priestly, Brown, Kenney, and numerous others, conclude that the days alluded to, are to be taken for years, and NOT LITERAL days, neither so many sacrifices; nor applicable to Antiochus Epiphanes' aggressions upon the Priesthood and Temple, as they were not continued during so long a period as 2300 literal days—nor so short a period as 2300 sacrifices—or 1150 days, yet, the objectors to Miller's THEORY must prove either the one or the other of these positions true, before their objections can be received by any LOVER OF TRUTH.

2. Nor unless they can prove that the 2300 days do not begin at the same time with the 70 weeks, or 490 years, which THEY CANNOT prove; as both Daniel and the angel, in the 9th chapter, 20—23 verses evidently referred to the vision contained in chapter 8.—Each chapter DOES NOT finish its own subject. And the angel tells Daniel to understand the matter, and consider the vision. There is no vision for him to consider but the one in the previous chapter, and it is absurd to say that it could not be an explanation of the vision because it was not given till 15 years after the vision was seen.

3. Nor unless they can prove that the 70 weeks DID NOT begin in the seventh year of the reign of Artaxerxes, which they CANNOT prove. Mr. Miller very correctly fixes on the third decree, in the 7th year, Ezra, 7th chapter. The 4th decree is not at all likely to be the one intended in the prophecy, as it would prove the prophecy false. Accordingly the decree issued in the 20th year of his reign, is NOT the proper starting point; and therefore THEIR OBJECTIONS are UNFOUNDED!

4. Nor unless the 70 weeks DO NOT end with the death of Christ, which CANNOT be proved. For Daniel says, chapter 9, 25, "That from the decree, unto Messiah the Prince, shall be seven weeks and sixty-two weeks, or, 69 weeks, or 483 years. This does not relate either to his birth or death; but to the commencement of the preaching of his gospel. Mark 1st chapter, 1, 2, 3, verses. Luke xvi. 16. His death WAS NOT to be 69 weeks after the decree, but 70.

5. Nor unless they can prove that the years in the time of Daniel, were not virtually of the same length as they are now, which CANNOT be done.

The Jews commenced their year on the first day of the first new moon, after the sun entered Aries in the vernal Equinox, and their passover was always kept on the day of the first full moon; so that there were always as many passovers as years, and as many years, as times that the sun entered the vernal equinox, therefore none of the 2300 days were fulfilled in years of 360 days each, and consequently they did not end 25 years ago.

6. Nor unless the end spoken of by Daniel, 8th chap. and 19th verse, does not refer to the end of the world, which they CANNOT PROVE.

7. Nor unless they CAN PROVE, that to cleanse the sanctuary, or church of God, will not be accomplished at the burning up of the world. WHICH THEY CANNOT PROVE.

8. Nor unless they CAN PROVE that Anti-Christ, or Popery was not overthrown, when Berthier, a French General, entered Rome—took the city, dethroned the POPE, and took him prisoner to France, where he died in exile, in 1799, at which time their form of worship was entirely superceded, by a spirit of religious tolerance.

9. NOR unless they CAN PROVE from the Bible, that the Jews MUST ALL be converted, and that the fulness of the Gentiles BROUGHT IN before the end shall come, or Christ shall make his second appearance. NEITHER OF WHICH CAN BE PROVED.

10. Nor unless they can prove that the FOURTH and LAST beast that Daniel saw, which has existed already about TWO thousand years, will not remain in existence until the coming of Christ, which they CANNOT PROVE.

11. Nor unless they can prove, that the sixth trumpet mentioned in Revelations has not already been sounded, and the second woe already passed, which they CANNOT prove.

12. Nor unless they can prove, that THE SOUNDING of the SEVENTH (or last) TRUMPET and the third WOE, WILL not be immediately followed by the coming of the Son of man—resurrection of THE righteous; and the destruction of this world, with the wicked that are on the earth at his appearing, which they CANNOT prove.

13. Nor unless they can prove, that the "Man of Sin," spoken of by St. Paul, 2d Thessalonians 1st and 2d chapters, has not already been revealed, and for the last forty years been "consuming away by the Spirit of his mouth;" and that his final destruction is not near even at the door. NEITHER OF WHICH CAN BE PROVED!

### New Ipswich Camp-Meeting.

The following communication has been unavoidably delayed for some weeks.

DEAR BROTHER LITCH:—I ought to have furnished you with an account of this meeting some time since, but a press of other engagements has prevented until the present, and even now my time is so limited that I am forced to brevity.

There were present as lecturers, brethren Cole, Atkins, Barre, Heath, Chandler, Palmer, &c. The whole subject of Christ's coming in '43, was fully investigated, yet the prominent object had in view was the salvation of souls, and the encouragement of the saints.

The congregation, from the beginning, was as large as we could have expected; and it continued to increase until the Sabbath, when it was estimated by good judges, that not less than five thousand were present.

The number of tents present, was thirteen, and from the following places. New Ipswich, Lowell,

Mason, North-Ashburnham, Nashua, Groton and Littleton, Amherst, Leominster and Lunenburg, Winchendon, &c.—Social worship was maintained in the several tents during the intervals of public worship at the stand; and the exercises were of a character so spiritual, as to clearly indicate deep-toned piety.

The weather during the first part of the meeting was rather cool, yet very pleasant; but the brethren having warm hearts, managed to keep quite comfortable. For the last three days of the meeting, the weather was very fine, and mild; and the interest increased until we left the ground.

The order on the ground was all that we could desire,—all seemed disposed to observe the regulations of the meeting; yet without our sanctuary the wicked, occasionally, under the cover of darkness, howled, reminding us of Rev. xxii. 15. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

The closing scene was beyond all human description; the preachers on the ground led the way, followed by a large congregation, two by two, all around the entire encampment. Having thus formed a large circle, we sang a hymn and united in prayer with brother Burnham of Mason;—the Holy Ghost came down upon us, so that with exulting Peter, we could say, "it is good for us to be here." After prayer, we engaged in the usual ceremony of taking the parting hand, and thus, amid mingled emotions of sorrow and joy, we separated, in full expectation that we should meet again in 1843, in that new kingdom which is to be everlasting.

In a review of the past, we rejoice that this meeting was ever held; its influence upon this vicinity has been most salutary; the number of souls converted, and the amount of good done, we cannot tell, as we did not stop to number Israel, eternity alone can disclose the reality.

H. B. SKINNER, Sec'y.  
Gardiner, Oct. 14, 1842.

### Extract of a Letter from Ira Fansher.

I do not believe that God has called idlers into his vineyard; but that all of us, although called at the eleventh hour, have a duty to perform to God and our fellow-men. We should not be like the nine lepers, who returned not back to give glory to God when they had been miraculously cleansed. But we should follow the example set us, by the one who found it in his heart to return glory to him by whom he was healed.

I have great reason to thank God, that Wm. Miller was ever permitted to visit our village, for it is through his instrumentality, that myself, family, and many of my neighbors, have been led to see our obligations to God, and give ourselves to him. I would say to the whole world, and particularly to our clergy, do not oppose this doctrine, for every word in opposition to it may be the means of sinking some soul in perdition. We should do all we can, to prepare ourselves and a guilty world to meet our Judge in peace, for I believe we must meet him soon. When the King of kings shall appear, he will not appear in humility but in glory—taking vengeance on them that know not God and obey not his gospel. His servants ye are, to whom ye have yielded yourselves servants to obey, therefore let us that have named the name of Christ, give our whole heart to God, that we may inherit the mansion which is prepared for those who love God.

Sandyhill, Oct. 22, 1842.

### Letter from Samuel S. Snow.

I have given a course of lectures in Sturbridge, and since then, have been in Brattleborough and Vernon, Vt. and in Green River—am now giving a course in this place in the Methodist chapel. Bro. Williams Thayer, and bro. Henry Flagg, are also here. We go next week to Colerain.

It rejoices my heart exceedingly, that God blesses this preaching of the "Midnight Cry" to the sanctification of Christians and the conversion of sinners. May the blessed work go forward with increasing power and energy, until the Lord shall come. Glo-



ry to God! that day is near, and hasteth greatly! may we be prepared to meet it.

O my dear brother, our time of labor, and toil, and waiting for the Bridegroom is short! The glorious kingdom of eternal rest is at the door. A few short months; and we shall be in the full possession of *eternal life and blessedness*. Yours in love and the blessed hope.

Greenfield, Nov. 3, 1842.

### Gardner Conference.

DEAR BROTHER PEXTON:—I intended to have furnished you an account of the Gardner Conference before I left the United States, but a press of engagements prevented. I will now say that I have attended several Conferences during the past season, but none in which I was more interested than in this; the meeting was held in the Unitarian meeting house, which was opened by the proprietors without objection; the people received us with open arms, as messengers of mercy, and the sensible presence of God was with us from day to day until we closed.—from twenty five to forty persons presented themselves at almost every succeeding meeting as the subjects of prayer; how many were converted to God, we cannot tell; and we are willing to wait until the revelations of eternity disclose the amount of good accomplished during our brief sojourn in Gardner.

At the close of the meeting, we requested those who believed in the coming of Christ at hand, to make known their convictions by rising, when instantly, about two-thirds of the congregation were on their feet. Our meetings during the week were large; on the Sabbath, it was said that there could not have been less than 1500 persons present. The attention given to our lectures was all we could desire, and the order, such as the people of Gardner have ever been distinguished for. When the meeting began, the gentleman who keeps the public house, closed up his bar, and turned it into a coffee-room; for this act of respect shown us, the gentleman has our warmest thanks. Mr. Stone, the minister of the Congregationalist Society, not only suspended all his meetings for the week, and invited his people to attend, but came himself; and he did not, like some others, seek a seat in some retired part of the house, but he came forward, and entered into the work with us, and in good earnest labored for the salvation of perishing souls.—Mr. Lincoln, another congregationalist minister in the vicinity, united with us heart and hand, in labor. I did not learn that either of these brethren adopted in whole the views we presented, but I cannot but feel that God will lead them into this *truth*; their minds seemed entirely divested of prejudice, and they were as willing to believe this as any thing, if they could see it to be of God.

Finally, I look back to Gardner Conference with the most pleasing emotions; I feel my heart united to the dear brethren in that place. I pray God to keep them to the end, that we may at last be of that band who shall shout among the angels.

Stanstead, Nov. 4, 1842. H. B. SKINNER.

### An Appeal to Opposing Clergy

AND SCOFFING EDITORS OF RELIGIOUS PAPERS.

RESPECTED FRIENDS—Your station is one of great and fearful responsibility; so much so, that even Gabriel, or the highest arch-angel that bows before the throne, would tremble under it. Your every word, deed, and thought, are giving a mould to your own and the characters of all persons under your influence, that will cling to them during the ceaseless roll of eternity. The apostle exclaimed, "wo be to me if I preach not the gospel!" If you are unfaithful to your trust, an awful wo will sink your souls deep in the pit of hell! Christ and all his apostles preached to their hearers to "repent, for the kingdom of heaven is at hand." Many of your number do not thus preach, and shut your pulpits and close your columns against those that are preaching it, and slander and

persecute them to the extent of your power. You who do thus, and proclaim Christ's coming yet far off, are charging Christ with a lie, and are smiting your fellow servants with vile and malicious slanders, which Christ takes as done to himself, as he informs us in Math. 25th chapter. You are yourselves a very prominent sign of Christ's coming being now even at the doors, by saying "My Lord delayeth his coming," and smiting your fellow servants for proclaiming the truth, while you are "eating and drinking with the drunken," i. e. with those intoxicated with worldly-mindedness, and you also are drunken with a worldly-minded, popularity-seeking state of mind. How emphatically fulfilled in you! Some of you have admitted, after denouncing Mr. Miller's theory as a humbug, that you know nothing about him or his book only from report. The last day scoffers are described as walking after their own lusts, i. e. the love of the world, its popularity and pleasures, and "are willingly ignorant." It is now popular to speak and preach against Mr. Miller, and such gain the applause of a time-serving church, and at the same time of the haters of God, and of his truth of every class. Are you not walking after your own lusts? You are willingly ignorant according to your own testimony. Therefore, although you might not have thought of it, you are among those scoffers. Whom do you delight, by your words, example, and actions? Unbelievers of every class, from the nominal professor down to the most debased drunkard and debauchee, and the devil himself, who, no doubt, is saying, "these are the ministers and editors for me, for while they are professedly destroying my kingdom, they are in fact building it up far more successfully than all my other subjects on the earth put together, for they are lulling both the church and the wicked of every class asleep in their sins, so that I shall get the greater part of them for my prey, ministers and all, when Christ comes like the lightning flash." Thus you are traitors to God, by leaving his service and enlisting into the devil's army, and all his troops acknowledge you their Generals. And Christ says of all who do the devil's dirty work, "Ye are of your father the devil, and his works will ye do." You who are trying to occupy neutral ground, because it is unpopular and a cross to be an open believer in the Advent nigh, hear Christ: "He that will be the friend of the world is the enemy of God; ye cannot serve God and mammon; he that forsaketh not all that he hath, cannot be my disciple." "And he that taketh not up his cross daily and followeth after me, cannot be my disciple. He that is not for me is against me, and he that gathereth not with me scattereth abroad." Hence, unless you come out boldly for Christ, he marks you his enemy, and all the opposers claim you on their side. God calls you to come out of Babylon, and faithfully rebuke the time-serving, proud, and popularity-seeking church. Oh, all ye professed watchmen on the walls of Zion, how can you neglect your great duties, and bow down worshippers at mammon's altar! All the honors, wealth, and pleasures of earth, would not even for a moment attract an angel's gaze; but a single sinner, however obscure, seeking the pardon of his sins through the blood of Christ, would fill his heart with a thrill of the most intense joy and interest. Oh turn away from the fear of man, and those trifles of earth that have so long absorbed your whole soul, and so soon are, to be burned with this cursed earth, and engage in good earnest to pull sin-

ners from the fire, and urge them to flee from the gathering storm of the wrath of God Almighty. Soon, very soon, you must stand at the Judgment seat of Christ, and O, if then you are weighed in the balance and found wanting, and the souls lost by your influence and neglect of duty, are swift witnesses against you, what a fearful doom must yours be. Traitors to God and man, the lowest hell will be yours, devils will taunt you, and those you ruined will heap curses upon your guilty head, and with all the rage of fiends, will increase your torments to the extent of their power. Oh now humble yourselves at the feet of Jesus, and determine to take up his cross in spite of men or devils, and do your whole duty, and strive to pull sinners from the conflagration so soon to burst upon the world! Study the Bible on your knees, or with much prayer, as Daniel and David did; then God will pardon you, and give you light and wisdom, as he has promised. But if you continue your present course, "sudden destruction" will soon, very soon, overtake you "as a thief in the night, and you shall not escape," for thus saith the Lord. Do not think that if you follow the example of some of the D. D.'s who are opposers, that you will be safe; for God says that the wisdom of this world is foolishness with him. And "cursed is the man that trusteth in man, and maketh flesh his arm; but blessed is the man that trusteth in the Lord." Go, repent now, and clear your skirts from the blood of souls, and prepare to stand before the Son of man! The writer felt it his duty thus to warn you, and he has tried to do it so faithfully as not to fear to meet you at the Judgment. C. MORLEY.

Brunswick, Oct. 12, 1842.

### Reply to "S." of the Christian Herald.

In the "Christian Herald," of October 13th., "S." seems to be in great trouble for the regular ministers about "these times." His advice in some things is very good, while he tries to satirize "some sects" as he is pleased to call them, with whom he is now in fellowship and communion, by profession at least. Does this writer remember how long since the regular clergy denounced his sect, as a "lo here, and lo there," and called them opprobrious names,—Christ-ians, &c. Or is he now courting the good opinion of these regular sects, and thinks, about "these times," he ought to be admitted into the regular family of sectarian orthodoxy? Let me inform him that his own sect in some parts of our country, now, are at this day heads of the Mormon list. And I would advise him to wash his own hands from these new and wonderful discoveries made in theology, and what somebody calls truth in "these times," before he undertakes to be an "old stand by," and task his fellow laborers, who are only following the example set us by himself, and sect, within the narrow bound of "these times." If he did wrong in making improvements in theology, and raising up a new sect, let him come out honestly and confess his error, and we will acknowledge his advice comes with a better grace. But when we see a reformer, denouncing reform, every thinking mind will think, of the base bird.

On his second proposition. "The present is a day of great precipitation and hurry." Although it is true, yet I do not see the same reason of complaint that Brother S., does. He sees his neighbor a head of him in scriptural knowledge, and new theological improvements, with a new "soul-stirring discovery, which throws the former (soul-stirring sect) entire on to the back ground and into the shade." In this expression he discovers envy and sectarian dogmatism. Hitherto shalt thou go, and no further, with me, the last improvement ends, here your thirst for knowledge must be stayed, I will not be thrown into the shade, the last "shout of victory" was ours, and these are his reasons for







# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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## Dr. Brownlee, D. D.

It seems that men begin to gnaw their tongues with pain. The alarm is beginning to reach men in high places. They fear that their place and nation are to be taken away. They begin to warn their people to beware of "this bewitching and ensnaring doctrine." Why, in the name of truth, do not these men come out, take the Bible—and teach us a more excellent way? Why beg the question—why taunt—ridicule and resort to satire, if our error is so flagrant? Why oppose us so bitterly, at the same time acknowledging that they know little of the subject? Indeed we should know this their shame, without their telling us. Among the "rulers," who have of late opposed the doctrine of the Second Advent, is Dr. Brownlee of N. Y. The following, which we find in the New York Tribune, uses up that satirical D. D., so completely, and shows the weakness of strength so perfectly, that we have thought it would be interesting to our readers.

### DR. BROWNLEE'S DISCOURSE ON MILLERISM.

Dear Sir:—I listened with close attention to your sermon last Sabbath evening on the Millennium, and took copious notes. I propose now in reference to some of your remarks, to submit for your consideration a few queries.

In your introduction you asserted that "*all prominent writers have been of the same views with yourself.*" Now, sir, suppose all the great men who have ever lived have believed as you teach; that is no proof that their belief was correct. The opinions of eminent men are indeed entitled to respect, but they do not establish a creed. The Bible is the sole source of proof. You are supposed to be qualified to expound the Bible—your auditors assemble to hear you expound the Bible—why did you not attempt to prove from the Bible that your views were correct? Again—Doctor you are a learned man—you have read many books—did you never meet with Millenarian views in the writings of Barnabas, Papias, Polycarp, Clement, Ignatius, Justin Martyr, or Irenæus? Do you not know that Mosheim says (vol. 1. p. 186) "that the Savior is to reign 1000 years among men before the end of the world had been believed by many in the second century," and "in the third century the Millenarian doctrine fell into disrepute through the influence of Origen, who strenuously opposed it because it contravened some of his opinions." Do you not know that Luther, having affirmed that Papacy was Antichrist, uttered the prayer "that God would reveal the day of the glorious advent of his Son, in which he shall destroy the man of sin?" Do you not know that Baillie says of the Westminster divines (1643) "the most of the chief divines here, not only independents, but others, such as Twisse, Marshall, Palmer, and many more, are avowed Chiliasts, (i. e. Millenarians?)" Did you never hear of Mede, Dr. John Gill, Bishops Clayton, Horseley, Newton, and Newcome, Dr. Gresswell, Dr. Hopkins, J. Knight, A. Toplady, Sir Isaac Newton, Bickersteth, Burgh, Fry, Gurdlestone, Hooper, Melville, McNeil, Pym, and Robert Hall who, on his death-bed, regretted that he had not preached the Millenarian views which he had entertained? Doctor, were none of these "eminent" men? Had they less learning, less biblical knowledge, less piety than their "eminent" accusers?

You were pleased to observe that "Millenarians

teach wild notions and extravagant absurdities.—Irving was one, and he lauded in fanaticism. And Millerism is a branch of the same error the absurdity of which and the insincerity of its author are proved by their taking subscriptions for a paper for a year when they profess to believe that the world will end in April next. The study of prophecy require humility, prayer and sincerity of purpose." Doctor, suppose now I should say, you teach "wild notions and extravagant absurdities"—that your sermon amounted to just nothing at all, and that in it you manifested equal ignorance of the word of God and of the opinions you were professing to refute—would my assertion prove it? No, you answer. Well, then, did your assertion prove your charge? So you consider the question settled because you discard Millenarianism? Why did you not attempt to answer Millenarian argument?

Again, Doctor, your statement in reference to Miller is not true. Of course I do not charge, nor would I insinuate, that you uttered knowingly an untruth, but should not a man speaking from the pulpit be careful to say only what he knows to be true? You probably did not know this statement to be untrue—you certainly did not know it to be true. The fact is, the "Signs of the Times" is issued in semi-annual volumes—"they take subscriptions" not for a year, but for one volume or a half year. I do not agree with Mr. Miller, I believe he has several radical errors; but I have taken his paper in order to be accurately informed as to his peculiar theory, and may therefore be supposed to know whether your charge is true or false. Further, Dr.—admit your accusation—is it an argument to prove the fallacy of the doctrine? Suppose I should notify the public that next Sabbath evening I "will preach on the Millennium," and then in advocating Millenarianism should show conclusively that Dr. Brownlee is insincere in the belief which he professes, and that he preaches only for filthy lucre's sake and the love of popular applause, would I thus prove the truth of Millenarianism? Doctor, what say you to this logic?

Sir, Mr. Miller is your Christian brother—may we consider this fling at him from the pulpit as a practical exemplification of "that charity which thinketh no evil?" as a practical exposition of the law of love? Is this the legitimate effect of that "humility, prayer, and sincerity of purpose" which you enjoin upon others? Doctor, was it not a paltry attack? Are you not ashamed of it? Is the pulpit the place for such displays of Christian courtesy? No doubt Dr. Brownlee does many things which his brethren in the ministry consider inconsistent with his clerical dignity, or perhaps like all erring men he swerves sometimes from the straight line of propriety which a Christian minister should ever maintain; would it not be a charming illustration of that "harmony" in which "brethren should dwell" to hear his insincerity discussed as the theme of a Sabbath evening lecture?

I quote you again: "If this passage (Rev. Ch. 20.) is to be taken literally we hold our opponents to the letter; we must have uniformity of exposition; we must be candid, generous and honest. Are we to believe, then, that there were seven literal seals and vials, and trumpets? Come, we hold you to the literal; do not break loose—be consistent, I saw an angel come down from Heaven, &c. (v. 1.)—Do you take this literally? Was the chain a literal chain? Some may sneer and scorn, but that is no argument for me. What is the chain made of? I take it and carry it round and ask, what is it made of? brass? or copper? or iron? The "key:" what shape is it? The

"vials:" are they glass or iron? The "seals:" what are they? The "trumpets:" are they brass? I have devoted much attention to this subject, and although there is not perfect unanimity of sentiment, it is believed the current opinion among Millenarians that the "vials" are made of cast-iron and contain 6 3-4 oz; that the "trumpets" are neither brass nor copper, but tin, made after the fashion of a modern fish-horn; that the "seals" are much like the one which dangles from Dr. Brownlee's fob; that the "chain" is of iron, probably one of Noah's old cables; and that the "key" is an ordinary key of an extraordinary size! Seriously, Dr., was not that very weak? Was it "candid, generous, or honest?" Do you know so little about Millenarianism as to say these things in candor? Did you honestly suppose that such were their views? Charity compels me to attribute it to ignorance; but I pity you. Come, Dr., you have something of a reputation for learning; you are quite "eminent," do not sacrifice yourself. Just pay \$1 for "Duffield on the Prophecies," and if you read it you will know more about the subject, and perhaps will edify your auditors more when you next preach on the Millennium. You evidently, Doctor, do not understand what is meant by *literal interpretation*. Dr. John Fye Smith says—"The rule of all rational interpretation is the sense afforded by a cautious and critical examination of the terms of the passage, and impartial construction of the whole sentence according to the known usage of the language and the author." Have you a better rule? The Literalists are as strenuous for literal interpretation as you possibly can be. For instance: You regard this passage as figurative. Now, to be "uniform," will you regard the whole sacred volume as a figure? Come, Doctor, "do not break loose;" you "hold us to the letter," we hold you to the figure. You must be "candid, generous and honest." We must have "uniformity of exposition." You demur, and answer, "Oh, no, I only take those passages figuratively which cannot be taken literally." Ah, Doctor, you're there, are you? Well, the Millenarians only take those words figuratively which cannot be taken literally. Why are we not as "uniform" as you?

I close with one more very interesting extract from your able and eloquent discourse:

"The Millenarians explain other prophecies figuratively and this literally. I cannot find two of them who believe alike. Some say the general judgement will last 1,000 years. This is so extravagant that it merits no answer! Others say that all the saints and martyrs will rise at the commencement of the millennium, when Christ will come personally; but, my friends, they would not be able to get within 50 or 100 miles of him—and then they are all to set out in ships from the land of Canaan, there to enjoy the pleasures of eating, drinking and feasting! Why, it would produce a terrific famine!"

That sentence does credit to your head and heart. Answer me one question: Do you not explain other prophecies literally, and this figuratively? You cannot deny it. A poor rule, Doctor, that won't work both ways. The Literalists, however, interpret every prophecy literally, although they do not every word. They are perfectly well aware that the sacred writers use types and symbols, metaphors, similes, allegory, and sometimes hyperbole, (so do all writers,) and they apply the same rule of construction to the Bible that common sense would apply to other works.

Your reply, Dr., to the Millenarian view of the Judgment is perfectly admirable, concise and



conclusive! The refutation is complete! "*Syllogism* Whatever is extravagant is not worth an answer: this doctrine, *I say*, is extravagant; *ergo*, this doctrine is not worth an answer! Q. E. D." As to the difficulty which you suggest of getting within 100 miles of Jerusalem after the first Resurrection, do you not know, Dr., that Millenarians believe we now "see through a glass darkly," but that then the power of the eye will be so increased that we will be able to see at 100 miles as well as we now do at 100 feet! I am astonished, sir, at your ignorance of this cardinal point in their faith. And what an everlasting number of ships will be bound for Canaan in those days! May we be fellow passengers, Dr.! Your wit will be an exhaustless source of amusement during the wearisome journey—and still together we'll quaff the wines of Judea and revel in all the luxuries of Oriental life. Oh! Dr., what a sermon. J. A. G.

October 20, 1842.

#### Arguments of Opponents.—No. IV.

"The world cannot come to an end next year because the crops are so abundant this season," said the Rev. Dr. Levings, of Troy, in a recent sermon against the advent nigh; "for we should reasonably expect most of the crops, just before that event, to be cut off." If this D. D. will examine his Bible, he will find it therein stated, "that seed-time and harvest will continue as long as the world standeth." Again, the last day scoffers, "Walk after their own lusts," (i. e. love of the world and its honors.) Dr. Levings is called of men "Rabbi," and it is popular now, to preach against Mr. Miller. These scoffers say, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning." Dr. Levings is thus saying, the crops continue abundant as ever, "Where is the promise of His coming?" Hence, the unerring pen of inspiration marks him among the scoffers of the last days. But his main argument, as one of his hearers informed me, was, that "The end of the world could not come next year; because some are expecting it, for it is to come as a thief in the night."

What an argument for a D. D. If he will read 1 Thess. v. 3, he will there find it stated upon whom the end of the world will come as a thief in the night. "The day of the Lord so cometh as a thief in the night; for when they shall say peace and safety; then sudden destruction cometh upon them, (i. e. upon those who say peace and safety,) as travail upon a woman with child, and they, (i. e. those saying peace and safety,) shall not escape." 4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief in the night. 3. Ye are all the children of the light and of the day."

Hence upon those only who say peace and safety, and while they are saying it, is the day of the Lord to come as a thief in the night; Dr. Levings is thus saying, and upon him and others saying the same, is this day to come as a thief in the night, and they will not escape. Christ teaches the same doctrine, thus, while the evil servant is saying My Lord delayeth his coming, and is smiting his fellow servants with vile slanders, (as Dr. Levings is doing;) the Lord of that servant is to come, "at an hour when he is not aware, and appoint him his portion with hypocrites and unbelievers." Therefore, these individuals thus preaching, are not only false prophets and evil servants, but are themselves among the prominent signs of the end of the world being very near, for both Christ and the apostles foretold just such

preachers, to appear in the last days. Again, it is somewhat singular that most all opposers to the advent nigh contradict and nullify their own arguments; Dr. L. has done this. 1. "The world cannot come to an end next year, because the crops are so abundant, hence we cannot expect it." In the same discourse: 2. "The world cannot come to an end next year, because people are expecting it, for it is to come as a thief in the night." What strong reasons opposers bring to sustain their position! Many of the Methodist, and other clergy, who before were at sword's points, are now made friends, Herod and Pilot-like, to oppose this cause, and are echoing, and re-echoing the oft-repeated slanders against Mr. Miller and others, and the Universalist, Infidel, papist, deist, atheist, swearer, drunkard, and the vile of every kind, and worldly-minded and cold-hearted professor of religion, all say AMEN; they are all "hail fellows well met." What says Christ? "He that will be the friend of the world is the enemy of God." These ministers are such great friends with all the wicked, that they are with one consent appointed their leaders in their warfare against the truth. Here is a fulfilment of Rev. xvi. 13, 14, i. e. a combination of all opposers against believers and the truth; this is a last sign; for while this combination is going on, we are thus admonished, "Behold, I come as a thief! Blessed is he that watcheth." Directly after the seventh trumpet ushers in the judgment. And 6. "Ye professed ministers of Jesus, who are worshippers at the shrine of mammon and fighting against God! Where, O where will you be? Your prayer then, "Lord, Lord, open unto us, for we have cast out devils in thy name, and in thy name done many wonderful works;" will thus be responded to by Jesus, "I know you not, depart from me, ye workers of iniquity." O, repent now, or it will be forever too late, and the souls ruined by you, like scorpions, will sting your guilty souls to all eternity!

C. MORLEY.

Albany, Oct. 10th, 1842.

P. S. Among those charging Mr. Miller and others with speculation, is a superannuated minister of the M. E. C. who has a good farm and has also the yearly amount of money granted such ministers, yet he is frequently complaining at the quarterly and other meetings, that they do not give him money enough; he resides in Canaan, N. Y.

Rev. M. Robertson, of New York, is now lecturing in this city against Mr. Miller; but each of his hearers must pay twenty-five cents for admittance. In a recent interview with brother H. Jones, of New York, he told me, that he has expended over seven hundred dollars above receipts, in his endeavors to give the midnight cry. Who are the speculators?

C. M.

#### Arguments of Opponents. No. 5.

DEAR BRO. HIMES—Since writing the last article under this head, I have seen Dr. Levings' Essay under the title of "A caution to the credulous," published in the Advocate and Journal of the 23th of Sept., in which he expresses much regret that some have embraced the doctrine of the Advent nigh, and that others have left the stated ministry to lecture on this subject, that he considers so absurd. He then goes on to prophesy out of his own heart, that Christ will not come next year, and points out the effects that will follow, in quite a romantic style; but he has not told us the con-

sequences if they should be right and himself wrong. His arguments to prove that Christ will not come in 1843, are first, that the gospel has not been preached in all the world at the same time; which, he argues, must be done, and prevail among all nations simultaneously, and that "Mohammedan imposture, Jewish blindness, Romish superstition and infidel darkness, are all to give place to, and be subverted by the glorious gospel of the blessed God." Dr. L. is wise above what is written. Christ says, "This gospel of the kingdom shall be preached in all the world," (not all at once, but preached only) "as a witness to" (not to subvert and convert,) "all nations, then shall the end come." Again, Christ says that "the tares and the wheat are to grow together till the harvest, or end of the world." Dr. L. says that it is not so, but that all the tares are to be transformed into wheat. And Daniel says that instead of Popery being subverted by the glorious gospel, it is "to make war with the saints and prevail against them till the Judgment." Paul says that that Wicked, i. e. Popery, is to be destroyed by the brightness of Christ's coming, not by the glorious gospel. Let us just test his argument that the preaching of the gospel in successive ages since Christ, to the world, is not preaching the gospel to all nations, because it is not done at once. Well, then, the circuit preacher does not preach at all, however faithfully he labors at each appointment, because he does not preach in ten different places at once!

Again, according to Dr. L.'s own argument, he himself has never preached at all, because all the discourses he has delivered in his life were not all preached at once, and that too, in every place where he has tried to preach. If the people among whom he once labored, had all become Universalists or Mormons, does that alter the fact about his having preached there? He seems to argue that it would.

His second argument is, that "because the day and hour of Christ's second coming was not then known, therefore we can know nothing about it; and to say that the year may be known, is a mere quibble." Let us make an application of his argument: suppose that Dr. L. contracts with a carpenter to build him a house for a specified sum, as soon as he can; Dr. L. inquires of him when he can have it completed? he replies, "I cannot tell you even the year in which I can finish it, because I know not the day or the hour, and it would be a mere quibble to attempt to tell you the year. Would Dr. L. be satisfied with such an answer? No. He would think it an insult instead of a quibble. Again, a man owes Dr. L. \$500 00; would he consider it a mere quibble if his debtor should say, "As I know not the day or hour in which I can pay you, I cannot tell the year, or anything about it? If Dr. L. knows nothing about the time of Christ's second coming, how is it that he knows that it will not be next year? Here he has contradicted his own argument; he had just been telling us that it would not be next year, then that he can know nothing about it. Certainly, to know what will not be, is as much foreknowledge as to know what will be. But Christ has told us that we may know much about it, i. e. his second coming. He says, "when ye see these things," i. e. signs, "come to pass, *know* that it is nigh, even at the doors." Again, he says to his disciples, "When ye begin to see these things come to pass, then look up and lift up your heads, for your redemption draweth nigh."



Again, he says, "blessed is that servant who shall be found watching when the Son of man cometh." How can any one watch for what he knows nothing about?

Again Dr. L. argues, that the object of lectures on this subject, is to make merchandize of the credulous, because Miller's book follows in their wake. Application:—The Advocate and Journal, and the works of the Methodist Book Society, follow in the wake of Dr. L., therefore his object is to make merchandize of the credulous. He might make the same objection with equal propriety to the Tract and Bible Societies' agents; but as this argument is so silly, we will not notice it further. His argument that it cannot come next year because some are then expecting it, we answered in our last. Surely, his arguments seem like the mountain in labor to bring forth a mouse; and their weakness have more strongly confirmed some believers in the Advent nigh, within my knowledge; so he has done good where he thought it for evil. But we hope and pray that he may give up his love of the world and its applause, and the fear of man, and return like the prodigal to his heavenly Father, now, before it is everlastingly too late; otherwise, that day will soon overtake him as a thief in the night, and he will have his portion with hypocrites and unbelievers. I would suggest that all believers in the Advent nigh, set apart the 20th day of November next as a day of fasting and prayer for Dr. L. and all our other enemies, that God would show them their sins, and that they may be led to repentance, and preparation for Christ's second coming.

C. MORLEY.

Stockbridge, Oct. 25, 1842.

The following extract is taken from a work by the Rev. Joseph Wolf, entitled "Researches and Missionary Labors among the Jews, Mohammedans and other sects." To show that the Mohammedans of Asia, take the same ground in opposition to Christ's Second Advent, as do the Infidels, Universalists, and nominal Christians of our own country.

Feb. 3—I preached in the British residency. After the service was over, three Mussulmans called, and desired instruction in Christianity.

Before I went away, the Mussulman Moulvees of Lucknow wrote me the following letter in Persian, which I left by chance in the British residency, and received it only when at Madras, to which place it was sent after me in the month of August.

The letter was written by Emeer Sayd Ahmed, Mujtehed of the Sheah.

"I have received your second epistle, and perused its contents. You say that it is mentioned in the 8th chapter of Daniel, that Christ would descend upon earth, after two thousand three hundred years from the time of Daniel, which was 453 years before Christ; that having deducted 453 from 2300, there remained 1847; and the present year is 1833, from which the latter sum having been deducted there remained 14 years, which is the period of Christ's coming.

First. In the above quotation the name of Christ is not mentioned; nor is Christ's coming alluded to. On what ground have you therefore assumed, that it has reference to that event? In the first place, state fully by what arguments you bring this as a proof of Christ's coming, and also detail fully how you prove your argument from the Ram, the He-Goat, the first high horn, the four other horns; and the country, and what the things are to which they refer, that it may be known how this is applicable to the coming of Christ.

Secondly. As to your writing that the time of Daniel was 453 years before that of Christ, we have nothing to do with the intervening period; the object is to fix the period which intervened between the time

of Daniel seeing the vision, and the commencement of the Christian era. It appears from the translation of some English books which have been printed, that the distance from Daniel to the Christian era was 535 or 36 or 37 years; this is evidently not in accordance with your argument, because if the least of these doubtful periods be added to 1833, the number will be 2368; there is no ground therefore for waiting only 14 years more; for the period of Daniel's vision being past, nay, 68 years more have elapsed; and as Christ has not yet made his appearance, it is evident that Daniel's vision has no reference to him, otherwise he should have appeared at the end of that period, or near it; and if connection with that period is not necessary, his coming may be at the resurrection. You say that it is written in the book of Daniel, that Christ will come in 2300 years; it is not so in the chapter already quoted; it mentions 2300 days, and not years, which makes a great difference. You mentioned at one meeting, that "days" means years; this is not the case. If such should be the interpretation in one or two places, it is of rare occurrence and metaphorical, and not as a plain fact; to assume a fact to be metaphorical, is not allowed to any but to one who is apt to make an interpretation which suits his own purpose.

Thirdly. To fix years is contrary to the words of Christ, for it is written in the 24th chapter of Matthew, v. 36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only." You said in answer to this, at the conference, that the meaning of this verse is, that no one knows the day and hour except God, but it does not say that the year cannot be known. This is surprising, because the first and last period define the day and hour also as it does the year. If the people of the present age do not know the day, those that lived in those times knew it, and the angels certainly know it. How can therefore the saying of Christ, that even angels are not aware of it, be correct?

The mention of day and hour in the said quotation is by way of example, and the meaning is, that the period cannot be fixed at all. For instance, if it is said that nobody knows the day of judgment, it does not follow that the year and month of that event is known, but not the day; this is often used in colloquial discourse. Besides, let it be as you say, that day means year; Christ must also have meant by day, year.

Fourthly. Admitting your assumption to be correct; when there are fourteen years remaining of Christ's coming, has the promised prophet from the Arabians and the descendants of Kedar, foretold in the Old Testament, already appeared, or will there be a Prophet within these 14 years? If the former be the case, and our Prophet was not meant thereby, who is it else to whom the prophecy has reference? If the latter be the case, say fully whether there will be any true Prophet in Arabia except Christ, within these 14 years. Although there are many prophecies, yet to avoid lengthening the discourse, a few are mentioned by way of example.

1st prophecy, Isaiah xxi. Here it is mentioned that "he saw a chariot of camels with a couple of horsemen, a chariot of asses, and a chariot of camels, and he hearkened diligently with much heed." In this prophecy, Christ and our Prophet are plainly alluded to, because the use of a camel for conveyance has been customary in Arabia; it is also written at the conclusion, "And behold here cometh a chariot of horsemen, and he answered and said, 'Babylon is fallen, Babylon is fallen, and all the graven images of her gods he has broken unto the ground.' It is well known that the breaking of images has particular reference to our Prophet, who was created by the powerful hand of God. Can any prophecy be more clear than this?

2d prophecy. It is written in the same chapter of Isaiah: "The mighty men of the children of Kedar shall be diminished." This is a plain demonstration in favor of the prophetic character of Mohammed, because Kedar is his ancestor.

3d prophecy. In the Gospel of John is written with reference to his mission, "There is another that bears witness of me, and I know that the witness which he witnesseth of me is true;" John v. 32. This alludes to the testimony of the last of the Prophets (Mohammed) in favor of Christ.

4th prophecy. John i. 26, 27, and Matt. iii. 11, is also a convincing proof in favor of a Prophet greater than Christ; and who else but our prophet is endowed with such attributes?

5th prophecy. In the Revelation of John, at the end of the second chapter, Rev. ii. 26, 27, is in favor of the mission of Mohammed, who vanquished with the sword in religious wars; and it is probable that it may have reference to the reign of Mohde.

The Mohammedans agree in saying that at the end of the world he will make war against infidels, and convert all sects to Islamism. Jesus Christ will also descend at the time, and precede him. In this case also this prophecy confirms the prophecy of Mohammed's mission.

As to your combining Matthew xxiv. and xxv. with the Revelations of St. John in support of the approaching appearance of Christ, there are two ways in combatting that argument. The signs which you take for granted, are either of those upon which Christ's appearance rests: in this case, Christ ought to appear now, for these signs have happened; or else other signs are required, the occurrence of which will determine the appearance of Christ, (which we wish for and expect,) and it will be contemporary with the appearance of Imam Mohde; but how can the remaining signs take place within this limited period. Beside this, certain signs mentioned in Matthew are very doubtful. "There will be wars and rumors of wars, nations will rise against nations." Such has been the case ever since Mahommedanism has spread. There have been revolutions, and changes, and wars in all ages, and in all countries. Persons conversant with history, know that in the times of Tamerlan, Halakoo, and Nadir great wars broke out, vast numbers were killed, and empires overturned. The selection of examples made to this effect, and which we have read in the newspapers, are not argumentative; because to give weight to a sign, it is requisite that it should be accompanied with the thing connected with it. These changes have always taken place, agreeably to the saying that the world is changeable; they have no particular reference to your object, nor have they any thing to do with the signs. In the same chapter of the gospel of Matthew, there is another part of which it is unknown why you omitted to make mention. "These rumors are the beginning of affliction;" then will they involve you in hardship, and give you up to death to the end. Christians are at present in the height of their glory and power, how can this be reconciled with the signs? The truth is, that it has happened in every age, that one nation has triumphed over another, and the world has frequently experienced anarchy, yet in various degrees. Those which you constitute as signs, should bear no resemblance to those that have preceded. But those events which have occurred in these times, cannot be said to have been in any high degree contrasted with past occurrences; on the contrary, former events have exceeded in importance those of the present age. Since therefore these events cannot be applicable to the coming of Christ, how can they be taken for signs, unless it is said, that all signs are typical of Christ's appearance, without reference to any particular sign; and that the multiplication of these signs shall consist in wars, famine, pestilence, &c.

The second point embraces two things:

1. The spreading of the good news by the angel flying in all the countries of the earth; and next, the darkening of the sun. To this it is answered, that it is unreasonable to argue, that by the spreading of the good news, the propagation of the gospel is meant; and why should it not be allowed, that the heavenly voice would be heard at the coming of God's elect, as is fully described in our traditionary books, with reference to Imam Mohde? Besides, the dissemination of the gospel has not depended upon you, it has been circulated throughout the world for a long time.

On what ground do you call the New Testament the word of God? If you say that it is actually the word of God, without the participation of any one; every person that has seen these gospels, knows that they are either the word of Christ or of his apostles, and not the word of God. If you mean that they have been inspired by God, the thing is possible; but in this case, the same will be applicable to the books of all the prophets, and to the Old Testament, which will be taken for granted; and they will metaphorically be called heavenly books, contrary to the Koran, which every one on reading finds to be the word



of God, from the manner in which it is composed, particularly with reference to its elegance, and perspicuity, and strength.

The darkening of the sun and moon is evident, because the sun is the greatest of all planets, and the moon is a planet of the first heaven; they will certainly lose their light. To suppose thereby the overturning of any kingdom, and of a particular place, which you fully described in your letter, is unreasonable. To bring as evidence, Joseph's dream, is useless to your object: first, because an expression may be metaphorical in one place, and not in another; beside this, the overthrow of all kingdoms, which, according to you, it must denote, has never taken place.

#### ANSWER.

This is the answer of Joseph Wolff, to the learned Emeer Sayd Ahmed, Mujtehed of the Sheeah at Lucknow.

You say:

First. "In the above citation the name of Christ is not at all mentioned, etc."

If you were to prove to me something from a certain text in the Koran, and I were to answer you in the manner in which you answer me, you would tell me, "read the whole contents of the preceding chapter, which are in strict connection with this verse." I give you now the same answer. The contents of Daniel ii, and again vii. 1—28, are a fourfold succession of kingdoms, which should arise out of the earth, but which should not endure for ever; whereas the kingdom of the *Son of man and his saints*, of whom Daniel speaks, *should endure for ever*. That the "*Son of man*, coming in the clouds of heaven," mentioned in verse 13, is Christ the *expected Messiah*, is not only admitted by Christians and Jewish commentators, but must be likewise admitted by you, as an Orthodox Mohammedan; for according to the Koran and your Hadees, Christ, not Mohammed, went in the form of the *Son of man* to heaven, and therefore he only can return in that form. Now all true Mohammedans believe what the Koran contains, and the Koran says that Christ was not actually crucified, but that it was merely a likeness of Christ, and that Christ himself was translated to heaven in the body in which he shall re-appear on earth.

The eighth and following chapters of Daniel contain a succession of events which shall precede and follow the coming of that *Son of man*; one of them is in chapter viii. 14: "That the sanctuary should be cleansed," i. e. Jerusalem. It is therefore clear that the cleansing of the sanctuary shall be concomitant with those wonders (vii. 13.) when the four empires shall be broken to pieces by that "Stone" which shall descend from heaven, i. e. the *Son of man*, in order that He, the Lord of glory, may enter into that cleansed sanctuary. By that "*Ram, He-Goat*," etc. to which you allude, are here meant different kings, which is explained in the text itself, i. e. of the Babylonian, Persian, Grecian, and Roman empires.

Secondly. "As to your writing that the time of Daniel was 453 years before that of Christ, etc."

If you read over my letter, you will perceive that you have mistaken me. I said, that I reason from analogy. The number 1260—1290, as well as the seventy weeks (which latter relate to our Lord's first advent), clearly specify some great public transaction, from which we are to commence dating. The 1260 prophetic days, or years, are dated then from the "giving the saints into the hands of the little horn;" the seventy weeks from the issuing forth the commandment to restore and build the temple, are dated from the only remaining great event, which is farther recorded in Scripture, Nehemiah ix. and xi. and that is the complete re-establishment of the daily sacrifice: now this re-establishment of the daily sacrifice took place 453 years B. C. So that the whole of your second objection falls to the ground, as not applicable to my former letter. Besides this, you should have mentioned the names of the translators of the English authors alluded to, for I am sure that there is not one English book in which you will find the numbers you mention, nor is there an English book about Daniel translated into the Persian language.

Thirdly. "It mentions days and not years."

I answer, that by a prophetic day, a year is meant, that is clear by Ezekiel iv. 4, 5. And that Daniel took this method of counting days for years, according to Ezekiel, his cotemporary, is clear by Daniel ix.; for both profane and sacred history teach us that "from the going forth of the commandment to

restore and to build Jerusalem, unto the Messiah, and the cutting off of the Messiah," as many years did elapse as Daniel prophesied days should elapse. (Daniel ix. 25, 26.) You cited above English authorities without giving their names; I now give you English authorities with their names, i. e., the famous Doctor Scott in his answer to the Jewish Rabbi Crool; Doctor Mant, in his commentary of the Bible; Newton, Houpe, etc., and I would quote also the Italian and Spanish authors, Cornelius a Lapide, Bellarmin, and Ben Ezra.

Fourthly. You cite Matth. xiv. 36.

I ask you, did our Lord say that that day and hour should never be known? Did he not give us signs of the times, in order that we may know at least the approach of his coming, as one knows the approach of the summer by the fig tree putting forth its leaves? Matth. xxiv. 32. Are we never to know that period, whilst He himself exhorteth us not only to read Daniel the Prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time,) and "that many shall run to and fro," (an Hebrew expression for observing and thinking upon the time,) and knowledge (regarding that time) shall be increased. Daniel xii. 4. Beside this, our Lord does not intend to say by this, that the approach of the time shall not be known, but the exact "*day and hour* knoweth no man;" enough, he does say, shall be known by the signs of the times to induce us to prepare for his coming, as Noah prepared the ark; (for he compares those days to the days of Noah. Matt. xxiv. 37—41.) Enough is revealed to us in the Scripture, to know by all that has come to pass in the Eastern and Western Roman empires, that He, Christ, will soon set up the ark of his Church, as the only possible place of safety. When you say that angels ought to know it, you pre-suppose that we ought to believe in the omniscience of angels; but omniscience is the exclusive attribute of God.

Fifthly. You then come to the prophetic office of Mohammed, and say, "although there are many prophecies respecting him, yet to avoid lengthening, etc. a few are mentioned;" and then you cite Isaiah xxi. 7.

1st. If Mohammed be meant here, the Prophet does not make mention of him to his advantage; for he would then be described not as a Prophet, but as a burden," i. e. *misfortune* to the country, Isaiah xxi. 1, (the burden.) 2. "A grievous vision," 3, 4.

2ndly. You have not one proof that Mohammed was to ride upon one of those "camels." Every attentive reader of this text will observe the description of such a concourse of nations only as is to be found in the East. And again, should he be meant here, he would be merely described, (as I believe him to be described in other parts of Daniel) as an instrument for chastising the sins of men; as one, as Daniel saith, "who devoured much flesh," Daniel vii. 5. But this argument alone will refute the hypothesis that Mohammed and his Caliphs were the persons spoken in chapter xxi. 9, as "coming with horsemen and crying, Babylon is fallen, is fallen, etc." Mohammed was not in existence till very many (about 12) centuries after the destruction of Babylon. Thus I have answered all your citations from Isaiah xxi.

You produce John v. 32, and say, "this alludes to the testimony of the last of the Prophets (Mohammed) in favor of Christ."

Christ himself mentions in John viii. 18, with the very name, the Witness he meant. "I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Mohammed contradicted the witness of Christ in the Koran. Christ witnessed that he himself was the Son of God, Matt. xxvi. 63, 64. John i. 34. Luke i. 35, etc. this the Koran denies.

Sixthly. You say, that "in John i. 26, 27, and Matt. iii. 11, you have a convincing proof in favor of a Prophet greater than Christ, and who else, you add, but our Prophet is endowed with such attributes?"

These are very unfortunate citations indeed for corroborating the prophetic office of your Prophet; for John the Baptist spoke of one who was then "among them;" and in verse 29, the very person is mentioned (Jesus;) and the same is maintained in Matt. iii. 13, 14, 15, where it is again distinctly

shown that Jesus was the very man to whom John alluded.

You say that, "in Rev. ii. 26, 27, either Mohammed or the promised Mohde was meant."

1st. That Mohammed cannot be meant, is clear by this, that Mohammed did not "keep the works of Christ;" for in this very book which you cite, Christ is called the *Beginning* and the *End*, which Mohammed frequently denied.

2ndly. Mohde cannot be meant, for he is only to be found in later and not inspired writings of the Mohammedans, and not even alluded to in the Koran.

Seventhly. You ask, "How can the remaining signs take place within this limited period?"

I answer with your Koran: "God said: Let it be, and it was. To God everything is possible. He said: 'Let there be light, and it was light.'"

Eighthly. You say, that "to give weight to a sign, it is requisite that it should be accompanied with the thing signified." This is absurd; for instance, if I were to say that the death of such and such a King, or the war with such and such a nation, should be a sign that any particular dynasty should begin to govern; it does not follow from this that the dynasty alluded to should begin to govern at that very moment in which the sign was given.

Ninthly. "Those changes have always taken place, etc."

That the changes which shall take place will be analogous to the changes of past events, was predicted by our Lord himself, that it shall be "as in the days of Noah;" but woe unto those, who will on this account ask, "where is the promise of his coming?" You Mohammedans do not seek a God who reveals himself in the works of nature, and who from one period of the world to another, demonstrates by the events of the world the truth of revelation; but you have an imaginary God, who, as you justly say, is a contrast to the works of nature. Yours is not a God who "sends rain upon the just and upon the unjust." Your Prophets are not natural characters, but all immaculate; yours is not a religion of love and of mercy, but a religion of persecution and of hatred. And I must observe, that it is highly inconsistent of the Mohammedans, to prove the divine message of Mohammed from our books, which you declare to have been corrupted, whilst you admit that they contain most stupendous prophecies.

Tenthly. You say that "Christians are at present in the height of their glory, etc."

This is the more awful for your Mohammedans; for those very judgments are predicted to break out over those portions of the earth which are partly ruled by Mohammedan powers.

Eleventhly. "The spreading of the good news by the angel flying, etc."

I answer that the expression *good news* is in the original, Revelations xiv. 6, and means the very word *Gospel*. As to Mohde, I have already said, that he is a personage not even mentioned in the Koran.

Twelfthly. "On what ground do you call the New Testament the Word of God? etc."

I answer first, that we call it the word of God, because it contains the words of Christ, who was God, and the words of His Apostles, who were inspired by him. It seems that you are not aware that the whole of the Old Testament is also considered by Christians to be the Word of God; your asserted reason, why the Koran must be the word of God, is not convincing; for there are wicked people, even infidels, who composed books with wonderful elegance, and perspicuity, and strength. Moreover many of the Persians declare that Saadi is written with superior elegance; and some of the Arabians assert, that the Mekamat Hariri is written in far superior language than the Koran.

That the sun and moon are metaphors, as applied in Joseph's dream, is confirmed by the very words of Christ; for I must repeat what I have already observed as an answer to your first objection, that in order to understand well the meaning of a verse, one must read the preceding chapter or chapters connected with that verse; so we must do here. In Matthew xxii. Christ begins to speak about the future kingdom to be established, not in plain terms, but in parables, called in Arabic *imsaal*. And that sun and moon is an oriental imagery for King and Queen, you yourself will admit. I would also remark, that it is necessary to



hold in connection the Old and New Testament. Christ, in speaking to the Jews, was accustomed to refer to the Old Testament. Now there is a connection between the parabolic language of Christ in the 22nd chapter of Matthew, and the parabolic language of the Prophet Isaiah in his 34th chapter, 4th and 5th verses; both use the imagery of Eastern idiom. Isaiah's "host of heaven" signifies royal power, as the King of Babylon was called "the morning star," Isaiah 14; and as the King of Persia is called the "sun of the empire;" and as the empire of China is called the "celestial empire."

Thus my assertion is borne out by texts in Scripture, by Christ's word, and by the language of Oriental literature. Yours truly,

JOSEPH WOLFF.

## THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, NOVEMBER 23, 1842.

**Newark Tent Meeting.**—The Second Advent Meeting held in the great tabernacle at Newark, N. J., commenced on the 3d, and was continued until the 14th inst. Such was the inclemency of the weather that we were unable to worship in the tent for several of the last days of the meeting. But notwithstanding the unpleasantness of the weather, the meeting was one of great efficiency.

Quite a number of lecturers were present on the occasion, among whom were brethren Miller, Litch, Hale, Storrs and Himes. On Sunday, the 6th inst, there were supposed to be present from 10,000 to 12,000 persons. There was a rapidly increasing interest from the commencement, and people seemed to awake as from a slumber of ages, greatly surprised at the light and beauty of the Bible, of which they had been unconscious all their lives.

Owing to the unsettled state of the weather, our tent was struck about the 10th inst., and the Free Presbyterian church in Clinton Street was opened for us, during the week. On Sunday, the 13th, we procured Mechanic's Hall, but it was found to be altogether too strait for us. In the morning it was crowded to suffocation. At 2 P. M., we repaired to the court-house, from the steps of which brother Miller delivered a most interesting lecture to near five thousand people. The effect was thrilling and powerful. In the evening we again got access to the Free Church, which was thronged, and hundreds were not able to get in.

Notwithstanding we were driven from pillar to post, and labored, apparently, under the most embarrassing circumstances, yet God seemed to turn every thing to a good account, and even to make the wrath of man to praise him. While the clergy opposed, the people, "the common people," with whom the truth always resides, were resolved to hear, and hear they did, many of them, as for eternity.

During our series of meetings, Rev. Dr. Brownlee, of this city, was enlisted to deliver a lecture against "Millerism," as it is called, in the Reformed Dutch Church. His effort proved a signal help to us. It was a "splendid failure." We deeply regret that we are under the necessity of saying that his lecture was a disgrace to the pulpit and to Christianity. Infidels left his lecture declaring themselves confirmed in their unbelief. Christians left disgusted. Many, who went, hoping to hear some good reasons against the doctrine of the speedy coming of the Lord, came away declaring themselves confirmed in the truth of the Advent doctrine. His satire, his arrogance, and what some called his blasphemy, had a tendency to

sicken and disgust the candid, and prove to them that he had no good arguments to oppose to our views. The fact is, the Doctor was forced to admit the truth of some of our premises, and yet he dared to say, "If the world comes to an end next year, the Almighty has told the greatest lies that ever were uttered." Such things only confirm the truth of our views and calculations.

In spite of all opposition, the truth has taken a mighty effect in Newark, and hundreds are looking for the speedy coming of the Lord. Quite a number were converted during the meeting, and multitudes are under deep and serious awakening. No doubt eternity will reveal much fruit as the result of this meeting.

Arrangements are in progress for forming a Second Advent Association in Newark, and establishing regular meetings, in order to the propagation of this great subject, and to carry the truth throughout all the surrounding country. The great crisis is at hand—the time is short, and there seems to be a deep conviction that what is done must be done quickly. Portentous clouds are rapidly gathering over the moral heavens, and it is imperative that our time, our talents, our substance, our ALL, should be appropriated to this glorious cause, and our labors be in character with our expectations. God have mercy upon the nations, and prepare his people for the coming day of the Lord.

**"The Midnight Cry,"**—Is the title of a daily paper, now being issued in the city of New York, by J. V. Himes for a short period, to meet the exigencies of the present crisis. The following extract from the first No. will show the object intended to be accomplished by it. It is to be a temporary publication and not to supercede the "Signs of the Times."

**ITS OBJECT.**—We intend by this little sheet to lay before the public in a cheap and popular form, some of the principal reasons for our faith in the Second Coming of Christ in 1843. It is an Apostolic injunction, that we be always prepared to give a reason of the hope we have within us. Conformable to this command, we hold ourselves in readiness to give, not only our reasons for such a glorious hope, but to lay the claims of this great, this overwhelming truth before the people. We esteem it not only our right and our privilege, but our duty to do so. Were we to hold our peace in the assuring prospect we have of such an event, it would be a cowardly betrayal of our trust. Therefore, in character with our full convictions on this subject, we adopt this plan for the purpose of calling, if possible, the attention of the entire community to a careful investigation of this intensely interesting question.

**ITS CONTINUANCE.** We propose to publish it daily, (Sundays excepted,) until twenty-four numbers are issued, after which, if it should be called for by the public, and circumstances seem to warrant, it may be continued; but we make no promise beyond twenty-four numbers.

**ITS CONTENTS.**—It will be devoted peculiarly to the subject of Christ's Second Coming Speedily. We shall give, upon its pages, expositions of Daniel, Revelations, and other prophecies—particularly of the Seven Times—Time, Times and an half—of the Two thousand and three-hundred days,—the Twelve hundred and sixty,—Twelve hundred and ninety—and Thirteen hundred and five and thirty days, &c. &c. Also expositions of the Trumpets, seals, vials, woes, Two Witnesses, &c., of Revelation,—and of the Twenty-fourth and Twenty-fifth chapters of Matthew, in all of which we hope to give good and sufficient reasons for our faith.

It will also labor to disabuse the public mind of the one thousand and one false reports that have been put in circulation, and heralded by the press through the length and breadth of the land. It will contain lectures, essays, reports of lectures, reviews of our opponents, &c., from the pen and extemporaneous labors of Mr. Miller and others, and we think cannot

fail to be a work of deep interest to every lover of truth, in this important crisis.

## False! False!! False!!!

The true believers in Millerism, have had a "Second Advent" meeting in New Hampshire, and come to the conclusion that all things here below, or the end of the world, will happen on the 3d day of April, 1843. If any gentleman has any particular business to settle, let him do it speedily.—The doctrine is rapidly spreading.

We say with the Bible, that "of that day and hour knoweth no man."

If any are a mind to be April fooled, by believing that we have made predictions of the day and month, when nothing has been farther from our thoughts, and thus satisfy their consciences for examining this question, they alone must bear it. For ourselves, we now once for all, again SOLEMNLY PROTEST that we have never thus set the day or month of the end. EDs.

## SECOND ADVENT CONFERENCE AND LECTURES, IN NORTH ATTLEBORO, MASS.

BR. CALVIN FRENCH will, by divine permission, commence a course of lectures in the Methodist meeting-house, on Saturday eve. Nov. 26, 1842, at 6 o'clock.

The Conference will commence on Monday 28th, at 10 o'clock A. M. to continue four days.

The object of the lectures and conference will be, to present from the word of God, the evidence that our blessed Lord will appear without sin unto salvation, to those who look for him, in a FEW MONTHS.

ALL who love that appearing, are invited to attend, and unite in the Conference.

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## Signs of the Times

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**"The Morning Cometh."**

DEAR BROTHER HIMES.—The battle grows warmer as the day advances; the glorious results of the late second advent Camp-meeting in this place, only confirm the prophecy of Joel, "and it shall come to pass afterward, that I will pour out my spirit upon all flesh," &c; and virtually true in this saying, "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

It is generally remarked by the people of God, that such power exhibited in the salvation of souls is almost without a parallel since the days of Peter; the good work has been in steady progress in this place, and also the fire of the "Holy Ghost," seems to burst simultaneously from the valley of the river, to the glens, and summit of the mountains, on either hand. Glory be to God.

I hear almost daily of new acquisitions of the "Victorious Cross" in almost all of the adjoining towns, some of the conversions of fifty, some seventy, others eighty, and in two different towns of rising of one hundred (souls) each. In this place under the labors of our dear brother Hawkes, the Lord has wrought wonders indeed to me, who stood alone (in great weakness) in holding up to the people for six months before the Camp-meeting, this soul cheering subject; it is a source of much joy; at that meeting it is generally believed that more than four hundred were truly converted to God, and since that time from one hundred to two hundred more have been brought from darkness into the testimonies of the Lord in this village; the fact is, the stout "Oaks of Bashan," bow, and make way for tall "cedars of Lebanon," and all of the wandering children to return to their father's house; the servants of God who enter this work become "fishers of men," and the Lord strengthens the net, it seems to be cast on the right side of the ship, and its contents of "all sorts," are brought with a strong hand *entirely to the shore*, "the day star" is already arising, and "the morning cometh."

Yours in the blessed hope of his speedy appearing.

H. P. STEEBINS.

Chicopee Falls, Oct. 25th, 1842.

**Extract of a letter from Ohio.**

I am now sure that if the Bible teaches anything concerning the second coming of Christ, it is that it is at hand. I have given several lectures on the subject, and though many are ready to "scoff," there are some candid reflecting minds who receive the truth and are "trimming their lamps." The subject is entirely new in these parts, and excites a very deep interest. I think I never understood the language "be ye also ready," until I admitted that it might be near.

I am so far removed from all who are publicly advocating the doctrine of the second advent near, that I am shut out from all means of getting light on the subject save the blessed word of God. A dear brother sometime since promised to send me a large chart, but from some cause it does not come; if some brother whom the Lord has blessed with temporal things will furnish me one, I will wear it out in trying to convince the world that the "day of the Lord hasteth greatly." My time is all

that I have to give, and that I give most freely, praying that God will raise up laborers to go into the fields, for surely they are "white for the harvest." My heart's fervent prayer is that the Lord will bless you in your efforts to sound the "midnight cry." In the love of the gospel I am your fellow laborer.

WM. GRISVELL.

Bennington, P. O. Delaware Co. Oct. 27 1842.

**Extract of a Letter from the West.**

DEAR BROTHER HIMES.—Having through the kindness of brother Collins, had my mind awakened to the subject of the Second Advent at hand, I have been giving an occasional lecture upon the subject, as my mind became established upon different points, for about five months past; for a little more than two months I have been laboring in public almost daily, and for the most part upon this soul stirring subject. The manner of its reception is here as elsewhere various. Some openly scoff and ridicule. Some give heed to it and believe, but by far the most, say "it may be so. I cannot say that it will not, I hope that we may be prepared for it, if it don't come next year, death will come soon, which will be the same to us," and thus move on in the same listless course without examining the subject or doing anything to arouse a sin stupefied world to a sense of their danger. This seems to be the case with a large part of the ministers in this part of the country, that is, of those who have read or heard arguments on the subject. Some will say "I don't believe it; but more appear afraid of committing themselves. There appears to be a reputation to be attended to. This indifference ought to be removed. Since I began to deliver several discourses on the subject to the same congregation it has taken considerable effect: many have been awakened and induced to enquire after God, and many have been converted. Solicitations to preach are far more numerous than I can attend to. There are a few preachers who are giving a discourse on the subject occasionally, in this section, only one of them, however, presume to fix upon the time, in '43, and he does not often preach upon it. Now I have to enquire if some of the many who are advocating the doctrine in N. E. ought not to leave the work there with the rest, and come into this western valley where there are very few to speak at all on the subject? Young man, come along, why do you always remain at home? bring the concerns of that school to a close and turn out. Think you that God has nothing for you to do at this momentous period of the church? ask him before you decide: Will none of you visit this dark land of slavery to assist in arousing these sin blinded souls? Come! if you have money get some books for distribution and come; if not come without. If you have a horse, mount him and come along, if neither horse nor money, look at Ps. xxxvii. 3. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." And put your Bible in your pocket, and start, "and as you go, preach, saying, The kingdom of heaven is at hand" Awake to duty. I wish dear brother if you have any works for gratuitous distribution that you would forward me a bundle of such as you judge will be profitable. I leave the kind and quantity with you, only saying that very little, almost nothing, has ever been read here on the subject.

EPHRAIM MILLER.

**Letter from Richard Garland.**

DEAR BROS. EDITORS:—"Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ," many of the brethren in this vicinity were desirous of holding a Second Advent Meeting in this town, and were much disappointed on reading the following item in a late No. of "The Signs of the Times," viz: "Brother James Morrill is informed that we cannot attend the proposed Camp Meeting;" and we still regret that you had not been with us during the series of meetings that have been recently held here.

As a substitute for the contemplated C. M. Eld. Morrill, who has been engaged for several months preaching the Second Advent doctrine, appointed a meeting at the Protestant Church, Centre Barnstead, to be continued as long as should be thought subservient to the interests of Christ's coming and kingdom. It commenced Sabbath, October 16th, and continued fourteen days, and the meetings have been specially blessed in the reclaiming of wanderers and the conversion of sinners. Elders Jones of Alton, a Methodist, Kimball of Northwood, and Cilley of Pittsfield, F. Baptists, and a brother Churchill with others, who have recently investigated the subject, and are now in the firm belief of the second coming of Christ near, even in '43, attended and labored with us, and that evidently in "demonstration of the spirit and of power, that our faith should not stand in the wisdom of men, but in the power of God." The Lord reward them for their labors, and ever be with them and bless them. We have indeed enjoyed a pentecostal feast. Throughout the meetings the "Amen" and "glory to God" continued to vibrate on the listening ear. Scores came to the anxious seats amidst the songs and exhortations of the saints and converts, and this daily with unabated interest; and scores have been justified by faith, having found "peace with God, through our Lord Jesus Christ, by whom also we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God." It will doubtless be unnecessary to go more into detail respecting the meeting, as it would be but recapitulating the glorious results that have attended second advent meetings wherever held. Yet we believe it proper to state that the subject of Christ's second coming is receiving increased attention in this community. Many who disbelieved in its being revealed in the Scripture of Truth, making hard speeches against those who have been endeavoring to arouse the people to a sense of this thrilling and all absorbing subject, have confessed their error and condemnation, and are now giving heed to the midnight cry; trimming their lamps, reading their Bibles, and replenishing their vessels with oil, (praying) that when the Bridegroom shall come, they may be ready to go in with him to the marriage. Thus prejudice is giving place to reason, and a desire for truth; the traditions of men are renounced for the sure word of prophecy; and Sectarianism is being swallowed up in the love of God.—This is the Lord's doing and it is marvellous in our eyes.

Brethren, you are engaged in a great work; and we feel in our hearts to bid you God speed; "Evil men understand not judgment; but they that seek the Lord, understand all things." Prov. xxviii. 5. "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." Amos iii.



7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 7. Then will be fulfilled the prophecy of Isaiah, chapter lx. 21, 22. "Thy people also shall all be righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time. And from present indications it seems that this time is near, even at the door. How all important then that we "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life!" Affectionately yours.

RICHARD GARLAND.

Barnstead, N. H. Nov. 3d. 1842.

### "Behold He Cometh."

Tune.—Ganges.

The Savior's advent now draws nigh,  
Ye watchmen sound the midnight cry,  
Ye sleeping virgins, wake!  
With faith's pure oil your lamps supply,  
Nor longer in your slumbers lie,  
Salvation is at stake!

Soon shall the glorious bridegroom come,  
The weary bride be taken home,  
No more the tide to stem;  
For this the bride now longing waits,  
And pants to pass the pearly gates  
Of New Jerusalem.

Throned on a cloud in burning flame—  
The nations shall behold the same,  
From north to southern pole,  
From east to west shall He appear,  
And overwhelm with sudden fear,  
Each sin-polluted soul.

I fain see His holy face,  
And all His unveiled glories trace—  
To "see Him as He is."  
To hear Him call His chosen ones,  
And seat them on their promised thrones,  
To reign in endless bliss.

O for a thousand tongues to sing,  
And make the world's wide welkin ring  
With what I feel for Him,  
Who shed for me His precious blood—  
Who freely poured the crimson flood  
To cleanse me from my sin!

O sinner, mercy now is free,  
Its gates now stand unbarred for thee;  
That mercy now implore,  
A little longer make delay,  
The spirit takes its flight away—  
The "master shuts the door!"

All that neglect the humble poor,  
Nor feed the hungry at their door,  
Nor think of those not free,  
Of such the coming Judge decrees,  
"Because ye did it not to these,  
Ye did it not to me!"

All such shall feel His blasting breath,  
And taste the bitter second death,  
And writhe in long despair;  
Fly to the cross, escape this ill,  
Obedient as the Savior's will,  
Then meet Him in the air!

Springfield.

### REVIEW OF "Hints on Prophecy," by M. Stuart.

LAWS OF INTERPRETATION.

1. Every word in the Bible, spoken by the Spirit of God, legitimately interpreted, every jot and tittle thereof, must be fulfilled. God cannot lie; his word therefore must be true.

2. The meaning of the Bible, of any passage thereof, is not to be determined by modern notions; but we must go back to the times and modes of thinking of the sacred writers themselves.

3. Regard must be had to the controversies of the age in which the sacred writers lived and wrote.

4. The order of Time is not always to be looked for in the prophetic writings: for they frequently resume topics which they have formerly treated, after other subjects have intervened, and again discuss them.

5. Although the Bible sometimes speaks in figurative language, yet the plain, obvious, and literal sense of a passage is not to be abandoned unless absolute and evident necessity require it.

I have headed this article with a few laws of Biblical interpretation, for the double purpose of giving force to any suggestion that I may make on the work of Professor Stuart, and also that the defects or excellence of that work may be not less apparent to the most common reader. The rules selected, I doubt not will be sanctioned by every well balanced mind acquainted at all with scriptural interpretations. The last rule named, and the principal one too, is like the one adopted by the Professor himself. His own words are: "Every passage of scripture, or of any other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reason can be shown why it should be tropically understood." (Page 65.) Both these rules, as well as all that I have given, are doubtless founded upon rules of interpretation by Bishop Horne.

With these rules as a kind of text and crucible too, I have to say that I have read the work of Professor Stuart, containing "Hints on Prophecy." On the first impressions, without variation, I should pronounce it one of the most sceptical works that I have read for twenty years. The thought that pressed itself upon me throughout the reading of it, was, that, in the Professor's hands, God in the designation of numbers in Daniel and Revelation, nowhere tells the truth with certainty, and rarely does he tell the truth at all. He always says too much or too little. The number of days are too many or too few—in no instances, taking the Professor's translation into the account, does the prophet tell the thing as it was. The facts in history brought as a fulfillment of prophecy, according to his own concession, fall short twenty days, or thirty days; and this too, where God attempts to point out an event, and gives its length in days. And in some instances, it is conceded by the Professor, that we can ascertain from history nothing about the prophecy, but are left to guess that if history had given the facts in the case, it would have answered exactly to the prediction. Now I should infer directly the contrary. If where I could find history, I had ascertained that God had not spoken the thing as it was, I should have supposed where I could find no history he had done precisely the same. And the result of the whole would be to make me believe that either the prophecy was never dictated by the Spirit of God, or that language was never to be taken in its plain, obvious, and literal sense. The truth is, Professor Stuart makes the God of the Bible in his prophetic declarations, less definite and equally untrue with the prediction of heathen oracles. This is a hard saying. But were it not a true charge, the Professor might show us at least, on his scheme, one prophecy literally fulfilled; but this he has failed to do. So much for the Professor's learning!

The careful reader of the Bible has long since perceived that the Bible is vastly less figurative than many have been accustomed to suppose. Did we refer to the "customs and modes of thinking and speaking of the sacred writers, we should find less tropes or figures than we now do. Take for an illustration the word "horn," which often signifies in the Bible, a power, or kingdom. This phraseology arose without doubt from the ensign or coat of arms of nations, like that of Great Britain—a unicorn; and hence two beasts of various kinds designate the same thing: or they arose from the fact that ancient kings wore a "horn" in their crowns, that designated their authority. Hence the remark of David, "Thou hast exalted my 'horn' above mine enemies." The kings of Africa in some instances, wear these "horns" in their royal crowns to the present day. To designate therefore by the term "horn," or to say in the prophetic spirit, that "horn" was to arise, was little else than to say among our-

selves that a king or kingdom should arise: at least the sense is so obvious that no man acquainted "with the modes of speaking" when the sacred writers wrote, could mistake this its "obvious meaning."

Another impression upon my mind, if the Professor's views are true, is, that God's book of prophecy in Daniel and Revelation—apparently the most stupendous of all prophecy—dwindles with the whole array of circumstance presented, into the merest dwarfishness imaginable. In the one case according to Professor Stuart, Daniel was employed at various times through the space of sixty years, with stupendous array of circumstance—of angels—of providences—embracing—apparently,—rising,—heaving—and falling thrones; and for what was he employed, and for what did he use this imagery? Why, to describe an unimportant event in the history of the world that was to last three and a half years! And that event amounted, in comparison with other events in the world, connected with the same people too, absolutely to nothing. But the whole is

Just like an ocean into tempest lost

To waft a feather or to drown a fly.

And this view of prophecy is adopted too by the Professor when events the most mighty, and exactly correspondent to the prophecies were to take place in the future, and now most of them have actually come to pass. Who, who, we ask, can the Professor expect to believe him? The mighty schemes too, presented to John on the Isle of Patmos, stretching themselves forward from the days of John to the termination of all things; these all, or nearly so, cluster around poor ill-fated Jerusalem. When the truth in the case is, Jerusalem had been destroyed more than twenty years before the prophet had the vision presented to him. Universalists have taught us that the vivid descriptions in Matthew, Mark, Luke, and John, relating to the world's catastrophe, had the same termination. Recently passages in the Epistles to the Romans, Corinthians, Thessalonians, and Peter, have shared the same fate: and now, Professor Stuart comes out with a work, declaring, that, although John may incidentally allude to the Judgment, yet the grand scenery all terminates in, and around Jerusalem, or Nero. And to make it chime well, he is obliged to make the last named personage in a leading characteristic to be, purely fabulous! Nay, this is admitted by the Professor himself. What is this but the most unwarrantable trifling with the book of God! Pretty soon, if God should lengthen out the world's existence, we should have no Bible. It will be merely a book of history, in which man's great destiny of the future is never referred to, or, at least, but partially alluded to. This may be a strong picture. But these were my first impressions. My second thoughts, or impressions, I give under distinct heads. In some instances it will be but repeating what I have already said.

1. I object to Professor Stuart's work, or mode of interpreting Daniel, because he strikes against the current exposition of that book by commentators for about two thousand years. The current testimony of commentators has been, that the prophecy of Daniel reached to the resurrection—in most instances to the general resurrection. Mr. Stuart makes them to begin and end with Antiochus, who died about 164 years before Christ. And the entire space which the Professor makes Daniel's prophecies to occupy, in the grand array of circumstance presented him in the rising and falling of kingdoms, in its most important parts, is, in one instance three and a half, and the other, six years! True, in a solitary instance he allows the prophecy may refer to Christ, but the great burden of the prophecy is Antiochus, Antiochus—a man on whom the eye of prophecy scarcely rests, much less was he the grand and primary object held out to view by the Spirit of God. The Professor violates the established opinion of all ages in the view he takes of the Fourth Kingdom. This he makes Antiochus. This is impossible, because Antiochus was in one of the four horns of the Grecian kingdom. And the fourth kingdom was not to arise until the latter time of these four kingdoms, and was to be distinct from them, and it was to devour the whole earth, which cannot be



The word rendered by our translator seventy weeks is merely idiomatic, and can be made to mean nothing else than seventy weeks.

5. But we are tired. His unevangelical sentiments of the book of Revelation, where he makes St. John to predict a fable—and as a whole to have encompassed in his amazing prophecy, nothing but the destruction of Jerusalem and the death of Nero—while we cannot endorse them without grief, we have not time further to follow him. Serious reader, save your soul! C.

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## Letters

From Jonas D. Johnson, G. H. Sweet, R. W. Pratt,  
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## MILLER'S REPLY TO STUART, ON PROPHETICAL INTERPRETATION, AND THE DESIGNATIONS OF TIME IN DANIEL AND JOHN.

IN A SERIES OF LETTERS TO  
JOSHUA V. HIMES.

### LETTER I.

DEAR BRO. HIMES:—I have read the book you sent me, "*Hints on the Interpretation of Prophecy, by M. Stuart.*" I find the writer, after an elaborate introduction, has divided the subject which he discusses into three distinct parts: 1st. "Occult or double sense of prophecy." 2. "Prophecy not intelligible until it is fulfilled." 3. "Designation of time in the prophecies." I have been pleased, edified, and instructed, by reading this work. I was pleased to see the Christian spirit in which, apparently, the book was wrote, so unlike Mr. Dowling; the "Puritan," or "Watchman," or any of the scurrility with which I have been assailed by a selfish priesthood, or a hireling press, that I must confess I felt a union of heart and soul, for the writer, which I rarely feel for any of our modern writers on theology. They are manifestly the most Christian, candid, and reasonable arguments that I have ever met with, from any source whatever; and if I have not the truth, as it respects time—for on the two first points we exactly agree—I would as readily yield the palm of victory to Moses Stuart, the writer of this book, as any man I have any knowledge of at this time. To be conquered by such a writer, would be an honor my vanity would almost covet: yet I dare not yield the truth of God's word to any man, nor for any consideration whatever, however glorious it might be in the sight of my fellow-men, or gratifying to an unbelieving multitude. One thing I ask, and that will I seek after. If truth compels me to disagree with this writer, whatever I may write, may it be done in the same spirit, as to me appears to possess the excellent writer of this little book before me.

On his first head or question, "Are there many occult passages in prophecy which are pregnant with a double meaning?" I answer, very few, and with the writer I agree, "that if such a principle be admitted, how is it possible to ascertain within what bounds it shall be confined." By this, I do not understand the writer to mean, that there are no types, nor analogies in the Bible, which types and analogies were once prophecies; for instance, the destruction of the old world by water, which was a prophecy in the days of Noah, is by our Saviour applied as a type, or an analogy of the destruction of the world by fire. Again, the travel of the children of Israel through the wilderness into the land of Canaan is applied unto us, by Paul, as a sample: if we conduct as they did, we shall meet with like judgments. Therefore I am perfectly agreed with the writer, that there is no double meaning to words in the prophecies of the Old and New Testament.

In his second part, as I have named it, "Prophecy not intelligible until it is fulfilled," I am pleased to see our views so perfectly harmonize. I say with the writer, if God has revealed any truth, that truth may be understood; but I would not say, neither do I understand the writer of this book to say, that men will all see the truth and know it, and in all ages of the world, and at all times. No, for if that were the case, we should have no need of this book which he has written to teach us how to understand prophecy. Although God may have revealed things plainly and intelligibly, yet it may by us be rejected, or clothed in a mantle of mysticism, and so hid for ages, for aught I can see, and then brought to light by the diligent application of some of his servants. Surely, the writer will not deny this, for his object in writing this book is, as he says, to do away with an error, that has for years become almost or quite universal. So, you can see, we are happily and clearly agreed on this point.

His next, and third part: "Designations of time in the prophecies." On this point, his rule, which he has laid down on page 65, is perfectly right, and must, I think, stand the test in all cases. "*Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reasons can be given why it should be tropically (figuratively) understood.*"

Thus far I can agree with the learned author; but here I must stop: his rules of interpretation are good, his general remarks on the nature and manner of prophecy I admire; but when he comes to apply those rules, I see neither reason nor common sense in the application.

I shall not follow him through all his arguments and explanations; but shall select a few. And first, his views of the little horn, in Dan. vii. 7, 8, 20, 21—26, meaning Antiochus Epiphanes, are wholly without evidence; not even a color of testimony can be brought from the Scriptures to prove that point. Yet he asserts it as though no one ever doubted it: this proves that his reading on that point has been very limited.

This horn does not belong to the Grecian kingdom, nor is it one of the four into which Grecia was divided. See Dan. vii. 7: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Now read the heavenly teacher. Daniel vii. 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." After Daniel had given the account of the Grecian kingdom in the sixth verse, he says he saw in his vision another beast, which is explained to mean the fourth kingdom upon earth. Is it possible to prove that a third can be the fourth? A third may have four heads, but it is the same beast still. Here we have another one, different from all other kingdoms that were before it. Where

was the wide difference between the Syrian and the other three kingdoms into which Alexander's was divided? All arose in the same manner, all made war on each other, and each in its turn succeeded in its warlike enterprises. Neither one of them was able to subdue all the other three. Yet Daniel tells us that "three of the first horns were plucked up by the roots," and by the little horn, which our author calls Antiochus. Again, this kingdom was to have ten kings, when this little horn should rise up: for he is to rise after them, and among them, and subdue three of them. This, then, cannot, by any fair construction, be applied to Antiochus.

This little horn is to make war with the saints, and prevail against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. See verses 21, 22. What kingdom? See verses 26, 27: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is a "great kingdom," "under the whole heaven," and an "everlasting kingdom," and "all dominions serving and obeying him." Now if the Jews mean the saints, as our author tells us, according to his own showing, the Jews have not yet got the everlasting kingdom. See his own remarks, on page 139, on Acts i. 6, 7. And of course Antiochus is yet alive, making war, and prevailing against the Jews. No wonder our author complains against the English and American commentators; if he follows them, all their wisdom, and his too, is not able to extricate him from a very foolish dilemma. Let him apply this to the Roman kingdom, and all will be clear and natural.

We cannot avoid seeing, as I sincerely believe, that the kingdom which is given to the saints of the Most High at the destruction of the little horn, cannot be any kingdom possessed by the Jews at that time or at any time subsequent. If it is figurative, then the rules of our good brother will not apply—for it is not used in the 27th verse as a symbol or representation; but as an explanation of the 14th and 22d verses, by the heavenly visiter himself. See verse 16: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

Then by what stretch of imagination we can apply this little horn to Antiochus is to me ten times more mysterious than the occult sense, of which the writer so justly complains. Why not then make the application where it belongs, to the fourth or Roman kingdom, and the little horn to Antichrist making war against the true saints, until the glorious appearing of the great God (Ancient of days) and our Saviour Jesus Christ, in the clouds of heaven? Surely there can be no objection against this hypothesis, because all must admit that then, when Christ shall come the second time, he will come to receive unto



himself a kingdom which will be eternal. Luke xix. 15: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Then will the saints possess the kingdom promised, James ii. 5: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Why, I ask again, in the name of all that is dear in heaven or earth, cannot our teachers apply the prophecies of the Old Testament to the precious promises in the new? 1 Pet. i. 9-13: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify; when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a plain rule of the application of Old Testament prophecy. Why not follow it? Has God blinded the eyes of our seers and our teachers, so that they cannot see? Or have our sectarian quarrels produced a confusion in the ranks of our expositors of the word of God, so that truth has fallen in the streets, and but few men left? In Daniel, 7th chapter, how perfectly plain do we trace the prophetic history of our world, from the days of Daniel to the coming of the Son of man in the clouds of heaven, the judgment of the saints, and the everlasting kingdom of the glorified children of God. And yet this good man, this teacher in Israel, sees not a single ray of light this side of Antiochus, a Syrian king, who died 164 years before Christ was born. If Christ should come now, would he find faith on the earth? O God, have mercy, and open the eyes of our teachers! Again; he tells us, on pages 86 and 87, that the events predicted in the 11th chapter, from 21-45, and the whole of the 12th chapter, are to be referred, altogether, to Antiochus Epiphanes. This to me is still more unaccountable, how men of such erudition as Moses Stuart, can for a moment suppose that all the description given here, can or ought to be applied to one man. Yes, and that too, describing the events that were to happen to the people of God in the latter days, beginning with the fifth king of Persia, and ending with a resurrection; Daniel x. 14 to xii. 4. I know that Moses Stuart has the authority of some of the expositors in the Roman Catholic church, for his understanding of these prophecies. He has given their sentiments in their own words, and I am afraid he has not been careful enough to compare their views with the word of God. They were too much interested in the conclusion, to be received by me without a careful examination. And if it can be shown that the prophecy fails to be fulfilled in Antiochus, in any one point, then the whole must fall. Matt. v. 17, 18: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Let us then examine the first verse of the 12th chapter.

"Then shall Michael stand up, the great prince which standeth for the children of thy people." When did this happen? If these expositors are right, "then" at the death of Antiochus, or immediately afterwards, Michael stands up. Has any one been able to show satisfactorily who this is? I answer, no. "And there shall be a time of trouble such as never was since there was a nation, even to that same time." Was there a time of trouble after Antiochus's death? This is not tropical language; remember our rules. Can any man produce such a historical fact as to warrant this expression? Mr. S. tells us, page 92, "No wonder that the angel pronounced those of the pious and believing Jews to be *blessed*, who lived to see such a day of deliverance. The great enemy of their nation and their God had fallen; Judas Maccabaeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence." I will agree that the description given of these times by this writer, is highly wrought up, to meet another event in the prophecy under contemplation. Yet our time of trouble fails: "and at that time," in this time of trouble, "thy people shall be delivered, every one that shall be found written in the book." Who are these, and what book is this they are written in? Was this accomplished at that time? I answer, No. The author of this book dare not assert it, although he apparently wrought up our minds, by the glowing description which I have just quoted, to expect something very graphic; yet when he comes to the point, he slips over in perfect silence in this place, although he had before (page 88) acknowledged Daniel xii. 1-3 difficult to interpret. Why not then tell us what it does mean? But as it happens, to the glory of God, we are not dependent on Mr. Stuart to tell us; the angel himself has informed us. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We must remember the rules given in this book of "Hints," &c. No tropical words where the sense is plain; no occult or double meaning in this passage. One of two things, then, must be true. Either the resurrection did take place in the time, times and a half, under Antiochus, and all the people of God, every one of them whose names are written, or ever shall be written in the Lamb's book of life, did awake to everlasting life; or Antiochus is not the one designated in this prophecy, as Mr. S. says. Now which dilemma shall we take? I answer, I will choose to let Antiochus go, and take a resurrection to come, and I think our good Br. Stuart will do the same, if he is wise. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

This grand and sublime description cannot, without doing the utmost violence to tropical language, be applied to so barren and insignificant a circumstance as the Jews in their corrupt state, into which they were sunk, between the last of the prophets and the birth of the Messiah, being released from one petty tyrant to fall under others more severe within four or five years. See 1 Maccabees 7th and 9th chapters.

Common sense would forbid such a construction of this prophecy, and I am well satisfied, that with all Mr. Stuart's knowledge, he has not a clear knowledge of the history of the Jews at the time specified. This prophecy cannot have reference to Antiochus. The next verse shows that the book of Daniel was shut up and sealed until the time of the end. Mr. S. says, to the end of these troubles with Antiochus; but that

would be departing from his own rule, unless he can prove that the resurrection, which is immediately mentioned before, was fulfilled at that time, which he has not done. Then, I am at liberty to fix my own construction; and he tells us, plainly, that there cannot, with any propriety, be an *occult* or double meaning in prophecy. And when the Bible tells us that "those that sleep in the dust of the earth shall awake," and to "everlasting life" too, I cannot, to accommodate myself to any man's theory, call it *spiritual*, when I believe in a literal one to come. This I am satisfied is Br. S.'s rule. Neither can I apply the words in Daniel vii. 10-13, to a mystical sense, and in other places make the same words and sentiments literal, without a "thus saith the Lord." Therefore, when the angel tells Daniel that "those that sleep in the dust of the earth shall awake," and Christ tells me "the hour is coming, when all that are in their graves shall hear his voice, and come forth," I cannot believe one a mystical and the other a literal sense, without any further cause being shown, than my, or another's anxiety to have Antiochus mean the little horn. Daniel vii. 8-25, and 11-12 chap. And if this view which Br. S. has given of these prophecies be true, then his principles of interpretation cannot be correct, without he allows himself, what he is not willing to grant to others, to depart from his own rules, where his own views require such a departure.

As it respects his exposition of times in Dan. 7 and 12, we shall reserve it for future remarks, and examine now into his views on Daniel 8th chapter, p. 93. He says, "One, and only one more period in the book of Daniel claims our present attention; this is in chapter viii. 14. In the vision seen by Daniel, as there related, one angel inquires of another, 'How long the sanctuary and the host were given to be trodden under foot.' The answer is, 'to two thousand three hundred days; then shall the sanctuary be cleansed.'"

Our teacher has made a very sad misstatement in stating his question, not by design, we cannot believe; for he is too good a man to mislead any one. True, my critical neighbor says, he discovers a trick or design in thus stating the question; but wherein? say I. Do you see he has enclosed the question in a single comma, showing that it is but partially stated, while he has enclosed the answer in double commas, showing it is all true? says my neighbor. No, No, said I, this is all jealousy. Mr. S. is too good a man to favor deception at all; it is an inadvertency; he will correct it in a moment when he sees it. The question is not 'How long the sanctuary and host are given to be trodden under foot?' but it is, as Br. Stuart will acknowledge, "How long shall be the vision?" or as some translate it, "For how long time shall be the vision," "concerning the daily (or continual) sacrifice (or wicked) and transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The answer must be according to the question, or one of these heavenly messengers must be in an error—either the one asking, or the one answering the question; and surely I dare not say either is wrong. Then the question resolves itself into the following particulars: "How long shall the ram push against Grecia, or westward, northward and southward; and the he-goat coming from the west, breaking the two horns of the ram, smiting him and casting him down to the ground, and stamping upon him, and then becoming very great; and he must be broken, and then four more rise up in his room, and they continue to be very wicked, notably so; and when they have accomplished their wickedness, then shall arise



another horn, which waxed exceeding great above all the horns before it, towards the south, east and north, it waxed great to the host of heaven, cast down the stars and stamped upon them, magnified himself in his heart, even to the prince of the host, and stood up against the Prince of princes, the Lord Jesus Christ, cast down the truth to the ground, and practised and prospered, until the Ancient of days came, and the Son of man comes in the clouds of heaven, and these will be broken without hand?

This last horn is the one which takes away the daily sacrifice, and places in the room of it, the abomination that maketh desolate, and is himself the desolator, and will only be destroyed at the consummation. See Daniel vii. 11, 26: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." ix. 27: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." In this verse the same abominations are spoken of, as in Daniel viii. 13, and this sweeps away at one blow, Br. Stuart's exposition of the little horn being Antiochus; for no one can pretend that Antiochus lived after Christ; and yet we find the same desolator overspreading abominations until the consummation, and that determined is poured upon the desolator.

This too harmonizes with Christ's word as given by Matthew (xxiv. 15): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;)" and if our Br. S. would divest himself entirely of his prepossessions for Antiochus, and not be continually harassed by that old spectre, he would at once see that the Scriptures harmonize, and would not have to resort to such ridiculous subterfuges as he has on pages 99 and 100, to do away the force of Christ's words.

He would also see the exact agreement between Daniel's little horn, (xi. 36,) "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," and Paul's man of sin, (2 Thess. ii. 3, 4,) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." But there is but little hope for such men. Pride of opinion goes a great ways with men of his standing, and they are slaves to popular applause; and all you can say or write will do him no good, nor the class in which he moves,—whispers Satan in my ear, while I am writing. Get behind me, Satan, say I. A man who writes with so good a spirit, and gives us such good rules, will see that it is all a fable about Antiochus being prophesied of anywhere in Daniel, except in chap. xi. 11, 12; and that from the 14th verse of the 11th chapter to the end of the 12th, all is a relation of the things which have been literally and will be fulfilled to the end of the gospel period, and the coming of Christ; and is all

concerning the fourth and last earthly kingdom in our world.

My limits will not allow me now to show that every word of Daniel xi. 14—45, has been literally fulfilled under the history of Rome, the fourth kingdom in Daniel's vision; and that that vision carries us to the end of all indignation, and to the consummation, when the body of this beast (Roman kingdom) is given to the burning flame. If then it can be shown that the history of Rome better fulfils the prophecy, and leaves no difficulty but what may be easily surmounted, why not leave the Antiochus system of explanation to its fate, with all its insurmountable difficulties, and take that which harmonizes with all Daniel's visions, the history of the world, and New Testament writers?

I shall now examine Mr. Stuart's remarks on the "designation of time," by his own rule.

1st. Time, as specified in Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." We have already examined the question, and find it does contain a history of the world, from the Medo-Persian kingdom to the end of indignation, when that which God hath determined shall be poured upon the desolator, or to the end of the transgression of desolation, which is the end of the Roman, or fourth kingdom in the world. Thus far the vision is as plain to my mind as the rays of the sun in its meridian splendor. The answer then is, "unto 2300 days;" but, says the critic, it is "evenings, mornings." No matter, all men seem to understand it *days*; for it is so translated in every language with which we are acquainted at the present day. Therefore this can never be made plainer, if this compound Hebrew word should be criticised upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth, than a school of sharks on the fishing banks of the north, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered, they know not what to believe? "They have fouled the waters with their feet." I have always noticed where they tread, the religious spirit is at a low ebb; it becomes cold, formal and doubtful, at least. It is the mind of the Spirit we want, and God's word then becomes spirit and life unto us.

The words "*evenings, mornings*" convey to our mind the idea of days; thus this vision is 2300 days long, says the reader. Yes. But how can all this be? says the inquiring mind. Can three kingdoms rise up and become great; from a small people become a strong nation; conquer all the nations of the earth, and then in its turn be subdued and conquered by a kingdom still more fortunate, and so on through three successive kingdoms, and do this in little over six years? Impossible. But God has said it, and I must believe. Now the only difficulty is in time. How can this be? Very well, says the dear child of God, I remember me; God says I must "dig for the truth, as for hid treasure." I will go to work, and while I am digging, I will live by begging. Father in heaven, I believe it is thy word; but I do not understand it; shew me thy truth. I had rather have one humble prayer of this kind, with an English Bible in my hand, than all the Hebrew, Greek, and Latin Br. S. ever knew. The child then takes the word day, and compares spiritual things with spiritual, to find what his heavenly Father means by days in a figurative sense; for he is satisfied it cannot be literal. The first text he

lights upon is in Num. xiv. 34, "*each day for a year.*" May this not be it? says the child. He takes hold of it by faith, carries it home, lays it up in his cell of sweets, richer than a lord, and again goes forth in search of more. He now lights upon Eze. iv. 6: "*I have appointed thee each day for a year.*" He is now rich in very deed—two jewels in one cell. He does not stop to criticise like a Stuart, and query, and reason himself out of common sense and reason too; but Abraham-like, he believes, and lays up his treasure at home. I see, says the child, this use of days was so ordained by my Father in two cases, and two witnesses is enough: but I am not certain that I have a right to use these jewels in this place; I will go and beg, and dig again. In this excursion he lights on Daniel ix. 23—27: "Seventy weeks are determined upon thy people;" &c. Seventy weeks of what? says the critic. I do not care a fig, says the believing child, whether you call it *days* or *years*; I know how long it was in fulfilling. How long? Exactly 490 years, from the decree given in the seventh year of Artaxerxes, 457 years before Christ, unto his death, 33 years after the birth of Christ, making exactly 490 years, or seventy sevens of years of the vision. But of what vision? says the critic. Why, says the child, it is the last vision Daniel had, in the 8th chapter. Are you certain of that? I am; it can refer to no other; and as the seventy weeks were a part of the vision, cut off from the vision, and did seal the vision and prophecy, I want no better evidence to show that these jewels which I have laid up, now have an application; for 490 years cannot be a part of six years, and of course the 2300 must be so many years; and if all the skeptics in Christendom, and the Stuarts in the habitable earth, should try to make me believe that the vision in the 8th chapter of Daniel was fulfilled under Antiochus Epiphanes, I could not do it. Thus would the believing child reason. This I know too by experience. But let me state this in another way. I find in the vision of Daniel things spoken of as the "abomination that maketh desolate." I find my Saviour mentioning the same thing, and showing that it would exist even forty years after his time. I cannot believe that he was mistaken, and the end of that same thing was two hundred years before. "For at the time appointed, the end shall be." But Br. S. may say that it was the end of the pollution of the sanctuary; but this cannot be true, for we learn that twenty years or more after the death of Antiochus, Simon, the high priest, drove out the heathen who had polluted the sanctuary and the holy place; 1 Maccab. xiv. 36. Also our Saviour found the temple a den of thieves; therefore it could not mean the end of pollution.

These reasons, with more which can be and have been presented, are evidence strong that this vision could not have been fulfilled in six years. Then the conclusion is that days are used in a figurative sense.

Then I find, in the two cases above mentioned, they were used in that sense. Have we no right to compare Scripture with Scripture? Surely Br. S. is wise above what is written. 1 Cor. ii. 13: "But he that is spiritual judgeth all things, yet he himself is judged of no man."

The writer has admitted (page 76) that days in these two cases are symbols of years. Then why not use them so in Daniel and Revelation? Because God has not told us plainly here, to so use them, says Br. S. But I say he has told us what is equal to it. He has given us definite time; he has told us what shall happen in that time. Common sense and a few years of experience show clearly it could not be, neither was it true, in a literal sense. Shall we charge our



heavenly Father with folly? No. Let us first take the precaution to be wise, compare Scripture with Scripture, as did Daniel, (ix. 2.) pray as did Daniel, (ix. 4—20.) It may be, after all, a symbol, methinks Daniel might have said. God revealed unto Belshazzar the end of his kingdom by a symbolic writing on the wall. Why not reveal unto us the end of all earthly kingdoms in symbolic language on the sacred wall of his word?

Do not start so, Br. S.; I am only reasoning from analogy, and I perceive you have done the same, pages 137, 138. But let us pursue our analogy. When God revealed this to this proud and wicked monarch, he saw the fingers and symbolic writing, and was afraid; Daniel v. 7, 8: "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known the interpretation thereof." Now the analogy. God has revealed by symbolic language the end of the world; Luke xxi. 26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The world call on their D. D.'s, A. M.'s, Professors, Rev.'s, &c.—(Isa. xxi. 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?")—but they are all confused, no two of them can agree; some cry one thing and some another. We have seen the D. D.'s calling it all "moonshine;" the A. M.'s putting it off for "ages yet to come;" the professors throwing it all upon the back of Antiochus; the Rev.'s charging it all to old Jerusalem; and thus we are, "confusion worse confused."

But the analogy: Daniel viii. 13—26: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy

the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

And now we will be as wise as Belshazzar; at least we will call in Daniel. Hear him. Daniel ix. 20—27: "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." What do we learn from him? We learn that days are to be understood years in his prophecy; (not the historical parts of it;) for the seventy weeks were to seal up the vision and the prophecy, which it could not do, if the vision was only six years and a third in length; it would far exceed it. We see, in the 27th verse Daniel carries us far beyond the death of Christ, until the burning day, and destruction of the abomination that maketh desolate, or the desolator. Then this seventy weeks, for so it must be rendered, (Professor S. to the contrary notwithstanding,) is 490 years of the vision of Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then if 490 years was a part of this symbolical hand-writing, showing the end of earthly kingdoms, and especially the end of mystical Babylon, I ask what night must she be slain? When will the kingdoms of this world be weighed in the balance of God's justice and be found wanting; be dashed to pieces like a potter's vessel, and carried away like the chaff of the summer's threshing-floor, and no place found for them?

But what does Daniel further tell us? See Daniel xii. 10—13: "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacri-

fice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." "*Many will be purified and made white.*" Was this done when Antiochus died? If so, then I cannot understand what being clothed in white means. But it is explained, Rev. xix. 7, 8: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." It is the marriage of the Lamb, which could not have been 164 years before Christ was born. "*And tried.*" When is this? Let the apostle James tell us, (i. 12): "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "*And the wicked shall do wickedly.*" So they were doing in Babylon, eating and drinking, and so they will be doing when Christ comes. Matt. xxiv. 48—51: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." "*And none of the wicked shall understand.*" So it was in Babylon. Daniel v. 15: "And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing." And so will it be in the end of the world. See Luke xxi. 35: "For as a snare shall it come on all them that dwell on the face of the whole earth." "*But the wise shall understand.*" So it was when Babylon fell. Daniel v. 14: "I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee." And so will it be when mystical Babylon shall be destroyed by the brightness of Christ's coming. 1 Thess. v. 4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 2 Thess. ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

You need not be alarmed for your rules, br. Stuart. I am only reasoning from analogy; and surely you will not deny me the same privilege you have so abundantly improved upon yourself. And now, my dear Br. Stuart, let me give you some two or three good pieces of advice, as part payment for those you have given me, and I will pay you the remainder anon.

1. Say not, God cannot symbolize time, when he reveals all other parts by symbols.

2. Never write a book against any man, until you have read him, and thoroughly understand him.

3. Say not in your heart Christ will not come in 1843, lest he come and find you sleeping.

4. Take 490 from 2300, and add the life of Christ, 33, and you will find the true sanctuary cleansed, of which the temple at Jerusalem was only a shadow.

5. Take away the veil of Judaism from before your face, and you will look for the better promise; as did Abraham. W. M.

(To be continued.)



## THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, NOVEMBER 30, 1842.

**Some additional Thoughts in explanation of the 24th of Matt.—(See No. 8.)**—Those that contend that the end of the world spoken of in the 24th of Matt. denoted the end of the Jewish age, say that that end came at the destruction of Jerusalem, and that the whole chapter was then fulfilled.

According to the 14th verse, this end was to come when "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations;"—And those who contend that it was thus preached, before the destruction of Jerusalem, quote Col. i. 23: "If ye continued in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." But this text proves too much for those who thus reason; for they contend that this was the fulfilment of the preaching of the gospel for a witness to all nations, and that when the gospel was thus preached, the end did come. It therefore follows that if it had been thus preached when Paul wrote, as he wrote before the destruction of Jerusalem, that the end had already come; and consequently could not be the end of the Jewish age, and did not take place at the destruction of Jerusalem. Therefore the preaching of the gospel to every creature under heaven, spoken of by Paul, could not be the preaching of the gospel of this kingdom in all the world, as a witness to all nations, predicted by our Saviour; and could only be spoken in that general sense, as when it was said, that all Jerusalem and Judea went out to be baptised of John in Jordan.

Again, those who confine the tribulation of those days to the destruction of Jerusalem, claim that Christ then came the second time, during those days of tribulation, and that the signs which were to take place after the tribulation of those days, and before the coming of Christ, and were to be signs of his coming, also took place at the same time when the events occurred which they were to follow and precede. It will readily be seen that the three events could not synchronize with each other; and if the tribulation of those days denoted the destruction of Jerusalem, then the signs which were to follow immediately after the tribulation of those days could not take place till after the destruction of Jerusalem. And as they were to precede the coming of Christ, and were to be signs, that Christians might know that his coming was near, even at the doors, that coming could not have been at the destruction of Jerusalem, before the signs were seen which were to denote his coming. Furthermore, as these signs were to be signs of the end of the world, as well as of his coming, therefore the end of the world which was to follow these signs, could not have been the destruction of Jerusalem when Paul wrote that the Gospel had been preached to every creature under heaven; nor at the destruction of Jerusalem, as the signs which were to precede it were not to take place till after that destruction. Consequently the end of the world could not be the end of the Jewish age, and was then future.

It is said, in the 22d verse, that for the ELECT'S

sake, those days shall be shortened. It has been generally supposed that those days of tribulation were to be shortened to all, but they were only shortened for the elect's sake, and will be continued for the reprobate until the consummation, and that determined shall be poured out upon the desolater. For this tribulation spoken of by our Savior was to be "such as was not since the beginning of the world to this time, no, nor ever shall be." It must therefore be the same "time of trouble" spoken of by Dan. xii. 1, "such as was not since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

This proves that the time of trouble spoken of by our Savior and Daniel, must be one and the same, and that it will continue until the resurrection of the dead, according to Daniel, and must commence, according to the words of our Savior, with the siege of Jerusalem, before which the Christians were to flee to the mountains.

This same tribulation is predicted in the 25th chapter of the prophecy of Jeremiah, 15—38th verses. "For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Askdod, Edom and Moab, and the children of Ammon, and all the kings of Tyros, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophecy thou against them all these words and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a contro-

versy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger."

It is thus seen that it is to begin with Jerusalem, and to extend to "all the kingdoms of the world, which are upon the face of the earth," and then the "king of Sheshach shall drink after them." He says, "for lo, I begin to bring evil on the city which is called by my name." This we have seen accomplished in the destruction of Jerusalem. It was also to extend to all the nations of the earth, and when that is fully accomplished "the slain of the Lord shall be in that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried." This is to be when the Lord hath forsaken his covert as the lion, or, as our Savior expresses it, when he shall come "as the lightning cometh out of the east, and shineth even unto the west."

These days are therefore only shortened for the ELECT'S sake, and not for those who will continue reprobate. And after those days were shortened for the elect, then those signs appeared. (See Signs of the Times, No. 8.)

Even the chapter under consideration proves that they were not shortened for any but the elect; for, after the shortening of the days for them, the signs of the coming of Christ and end of the world were to be seen, then Christ was to come, and then the tribulation was to be continued upon the wicked, for "all the tribes of the earth shall mourn." But every one whose name is written in the book, will be delivered. "The one shall be taken and the other left."

The tribulation, therefore, spoken of by our Savior, was the same as was predicted by the prophets Daniel and Jeremiah, which began on the city of Jerusalem, was continued in the fiery persecutions of the church, was shortened for the elect's sake in the last century, immediately after which the signs appeared which were to denote the coming of Christ, and end of the world, and which will be continued upon the wicked until "every one shall be delivered whose name is written in the book, and upon the wicked have been poured out the seven last plagues of God's wrath, and their flesh has been consumed away, while they stand upon their feet, and their eyes have consumed away in their holes, and their tongues have consumed away in their mouths, and the slain of the Lord has been from one end of the earth, even unto the other end of the earth."



The following extracts from "Observations on Meteors," by Prof. Olmsted, of Yale College, will show the nature and extent of the falling stars, the last sign given by Christ of his coming, and seen Nov. 13, 1833.

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but every where presented nearly one and the same appearance.

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of November 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1833, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"The present generation may consider itself privileged in having witnessed grander displays of fiery meteors, than are to be found recorded on the pages of history." "In displays of the *Aurora Borealis*, also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1827, to the present time, are by no means of constant occurrence."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the GREATEST DISPLAY of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitations from OTHER WORLDS, or from the planetary voids."

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

**Our Duty.**—What is the duty of those who believe in the Second Advent of our Lord near, with regard to the churches with which they are connected? Is it their duty to remain silent in their respective churches? Or should they separate therefrom? God in his providence has raised up a few believers in almost every church in the land, as witnesses of this truth. And the fact that they are thus everywhere raised up in all parts of Zion, may be considered as an evidence that God intends that no part of the church shall remain unwarned. In this view of the subject each individual believer has an important and solemn duty to perform, in faithfully presenting the evidence from the word of God, upon which his belief is based. There is no one who has examined and embraced this glorious doctrine, but can do

something in calling the attention of others to the examination of this question, and in interesting them in it. By remaining where they are they can reach and influence those over whom otherwise they would have no influence. It is accordingly the duty of all, who love the appearing of their Lord, to improve every opportunity that presents itself, to arouse their fellow men, and save the souls of perishing immortal beings.

This truth should be as a fire shut up in their bones, and they should do their duty fearlessly and faithfully, whether men will hear or whether they will forbear. By so doing their duty will be discharged to God, themselves, and their fellow men. But by withdrawing from such connection, occasion is given for censure, and an opportunity is lost to reach those who are thus accessible.

Persecution alone should dissolve such connexion, and the impossibility of being heard should be the only cause of silence on the part of any.

### Editorial Correspondence.

DEAR BROTHER BLISS:—I have a moment just to say to the readers of the Signs of the Times, that my visit to Philadelphia has been most encouraging. The first course of lectures was given in the N. E. church, 8th street above Noble. This house was kindly opened by the trustees, for the lectures, free of charge. The impression on the public mind, so far as I can judge, was good, and a deep interest is awakening up on the subject of the Second Advent: in 1843. There are now four or five churches open for lectures, in and near the city, as soon as we can return and give them. Brother Miller closed his lectures in this city, on Friday, P. M. and left Saturday morning for New Haven. Brother Hale has been lecturing the past week in the house of the Protestant Methodist in Alton St. in this city, with good success and a large audience. A number were converted during the week.

Our daily, the "MIDNIGHT CRY," goes well. I spend a week here in lecturing, and then return, in connection with brother Hale, to Philadelphia.

Yesterday was a day of interest in this city on account of the death of Colt, who stabbed himself to the heart just before his execution was to come on. About the same hour the cupola of the prison where he was confined took fire. The people were also much excited on the appearance of Venus most of the afternoon. Yours, J. LIRCH.

New York, Nov. 19, 1842.

### Letter from Elder J. D. Marsh.

BROTHER HIMES:—Sir, after writing you a brief sketch a few days since, concerning the meeting held here by Bro C. French, in perusing the Signs of the Times, I saw a letter in your paper of Nov. 9th, from the pen of the Rev. James Sabine, an Episcopalian minister of Bethel, Vt. giving a description of the same meeting; there are some things in that letter which are calculated to injure brother French's influence abroad, (not here) I feel it due to brother F. and the cause of Christ, to notice some of the mistakes found in that letter. The doctrine of the destruction of the wicked, instead of being introduced so late in the meeting as Wednesday afternoon, was taken up in the Bible class on Monday morning, and also on Wednesday afternoon in his lecture, and it was distinctly understood from Monday morning, that he believed in the destruction of the wicked; brother Sabine also states that this was like the touch of a torpedo, &c. As to his own feelings, and perhaps a few others, no doubt he is correct; but a very large majority received it with joy, as a plain Bible doctrine, as one which had long been hid by tradition and mysticism. As to minds being prejudiced against him on this subject, we will let the concourse

of people that heard him, (which was very large) judge.

Mr. Sabine speaks of his (French's) not being happy in broaching old and long ago exploded errors, &c. and he (French) is much offended to be classed with Universalists, who resort to that bush when hard pressed by their adversaries. Brother French, while here, was happy in proclaiming what he believed to be truth, without the love or applause, or fear of reproach, and what added to his happiness, he had the privilege of hearing a number confess their former prejudices against, and now present faith in the sentiments advocated by him. Mr. S. refers to Mr. French as your lecturer, and you disown him as yours, I wish you to state in your paper, if you disown him on account of his sentiments, or on the ground that every lecturer is accountable to God and him alone.

The blessing of God has attended our meetings, in the conversion of souls, and reviving the church: and with this evidence before us, we can with confidence recommend him to the world as a competent lecturer and fellow laborer, and do it in hope of a seat with him in God's everlasting kingdom on the new earth in 1843.

West Randolph, Vt. Nov. 15, 1842.

We the undersigned, believing that the above letter is a statement of facts as they exist in relation to this meeting, have hereto affixed our names.

Micah Mann	Lewin Fisk
Samuel Mann	Henry P. Gould
W. W. Ringe	Samuel W. Cobb
Moses Fisk	Gilbert Tilson
Elisha Herrick	Winthrop Sargent
Micah Mann, Jr.	Lazarus Biford

REMARKS. We insert the above, that no injustice may be done brother French by the communication, or our remarks which accompanied it, two weeks since. We are confident that no injustice was intended by our correspondent, and that nothing was said in anger, nor ought set down in malice; but that it was dictated for the purpose of advancing the cause of God. We made the statement that brother F. "was not our lecturer," not from any invidious feelings towards him, but because we have no lecturers. All who lecture—Bros. Miller, Fitch, Litch, Hale, or French, all do so, each one on their individual responsibility for their respective opinions. It is however painful to us, that one who advocates these glorious truths, should mix up with them any "old exploded opinions," and thereby attach to the cause an odium for which it is not responsible. We have no sympathy with brother French's view of the end of the wicked, and again protest against being responsible for those sentiments. EDS.

### Second Advent Conference, in West Wrentham, Mass.

There will be a Second Advent Conference in the Baptist Meeting house in West Wrentham, to commence Dec. 9th. This meeting will not be one of controversy, but to present practically, the whole truth relating to the coming of our Lord. It is hoped that all in the vicinity, who can, will attend this meeting. The friends of the cause from abroad, will find a warm-hearted people, who will feel it a privilege to afford them comfortable accommodations during their stay. The meeting will commence on Friday at 10 o'clock P. M. and continue one week. J. S. WHITE. North Wrentham, Nov. 21st.

### SECOND ADVENT CONFERENCE, AND LECTURES IN WORCESTER, MASS.

By divine permission, BR. CALVIN FRENCH will commence a course of lectures, in the town hall on Saturday evening, Dec. 3d, 1842, at 6 o'clock.

The Conference will commence on Monday Dec. 5th, at 10 o'clock A. M., to continue one week.

The object of the Conference will not be for controversy, or to get a victory over those who have not examined, and received the evidence that "the Judge standeth before the door." But to present our reasons FROM THE WORD OF GOD, in love, why we believe that Christ will appear in the clouds of



heaven in a FEW MONTHS, without sin unto salvation to those who look for him.

ALL Brethren and friends, who love Christ's appearing, are cordially invited to unite with the Conference. Provisions will be made for those who come from a distance.

Let there be a general rally, "THE TIME IS SHORT" what we do must be done quickly.

### "Second Advent Witness" Subscribers.

This number of the "Signs of the Times" is sent to the former patrons of the "Witness," agreeably to a proposal lately made in an extra "Witness." If any to whom it may be sent, do not wish to become subscribers for this paper, they will signify it IMMEDIATELY by sending this number back to this office, directed to the "Signs of the Times, Boston Mass." not forgetting to write their name and Post Office on the margin of the paper. Don't neglect this. Those who retain the paper, will be expected to pay. All who have not yet paid for the "Witness," are requested to do so IMMEDIATELY, as it will save the expense of bills, which otherwise will be sent to them—the Editor of the Witness has not received enough to meet the expenses of the paper. Do not longer withhold the trifling sum which is his just due, and which he so much needs.

We copy the following from the Witness extra.—

"NOTICE.—The intense and increasing interest on the subject of prophecy, and the coming and kingdom of our Lord, has induced us to make arrangements for supplying our subscribers with the "Signs of the Times," a large weekly quarto sheet, published at Boston, at ONE DOLLAR for a volume to be published in six months."

One reason for adopting this course, and introducing to our readers the "Signs of the Times," is, the Witness being small, and issued only once a month, does not meet the demands of the present crisis. The subject is one of unutterable interest, and has the highest claims upon the attention of all. And if the views which we entertain are correct, as we believe they are, there are no means or time to be lost. Every facility should be brought into immediate and vigorous requisition, for the purpose of spreading the midnight cry far and wide without delay.

LECTURES IN NEWHAVEN, CT.—Brs. Miller and Himes commenced a course of lectures in that city, on the 19th inst., we learn, and are lecturing to crowded houses. They hold their meetings in the Methodist church, which was kindly opened to them by the trustees. We trust much good will result from this effort.

### Letter from Wm. Miller.

DEAR BROS. HIMES AND LITCH,—I saw in your paper an extract of a letter from Connecticut, stating that "a communication had been read in a public congregation in his town, purporting to be from several influential men in Low Hampton, N. Y., which states that Mr. Miller is not the author of those lectures published in his name, but that they are the production of a Baptist clergyman, who died a few years since in that place." In the first place, let me say it is a base fabrication, not a word true. I pledge my word that no influential man in Low Hampton can be found to state a fact of the kind, or that any man ever wrote or preached either of, or any of the lectures which have been presented to the public in my name. No Baptist clergyman has ever died in this place; Elder Miller died in Whitehall some 16 years since, was once a pastor of the Baptist church in Low Hampton. Yet I never knew of his writing a sermon in my life; I know he was not a man who wrote or read his sermons, and he never preached or talked on the subject of Christ's second coming, but was a strong believer in Andrew Fuller's system of Divinity. If there is any such communication I wish to

obtain it, or the names of these influential men. There is not a word of truth in the same.

As no story of the kind has ever been circulated in this vicinity publicly, I cannot believe that such a falsehood had its origin this side of Connecticut; and if it is not manufactured there, they will be willing to give up the names of their informer, that the public may be disabused, and the author be treated as a base slanderer ought to be, by all honest men. Yours, &c.

WM. MILLER.

Low Hampton, Oct. 31st, 1842.

### Benson Tent Meeting.

DEAR BROTHER HIMES.—Believing that you will feel an anxiety to learn the result of the great tent meeting in this place, I have the pleasure of saying to you that it has been glorious. The strong towers of prejudice formed by tradition that the world is secure against the threatening vengeance of God, for at least a thousand years, were demolished in the minds of many far beyond our most sanguine expectations. The learned and rude are together astonished at the clearness of proof with which the word of the Lord abounds, in proof that God designed that man should be informed that the Lord will come in 1843 and burn the wicked as stubble, and receive those who are waiting for his appearing. Since your's and brother Miller's labors closed here, it has often been said here that all beyond 1843 looks like Eternity. In the labors of the meeting, therefore, truth has achieved a mighty conquest over error, and light over darkness. The popish idea of their being a part of the revelation of God which was unrevealed.—(Unrevealed parts of the revelation of God, absurdity) has been swept from the docket. It is now said often, "my Bible is light to me now."

Not only has truth triumphed over error, but the Prince of peace has triumphed over the Prince of darkness. In addition to the number baptized while you were here, I baptized six more the next Sabbath. We are holding meetings every evening. Last evening more than twenty took the anxious seats, and expressed a great anxiety for a preparation that when the Bridegroom comes, they may be ready to go in before the door is shut. May your labors be crowned with abundant success. Yours in the labors and patience of the gospel, expecting to meet you at the great assemblage gathered by the trump of God next year.

WILLIAM STORRS.

Benson, Nov. 14th, 1842.

N. B. Mr. Stiles, the Methodist clergyman in this village, has come out boldly since you left, saying to his people that his convictions respecting preaching fearlessly of the second advent next year, have been more powerful than his conversion to Christ or the ministry, and says he must and will preach it let come what will—He does.

### How We may Know.

There is a guide to a correct understanding of the doctrine of the advent nigh, by which all may know whether it is true or false. There is, therefore, no necessity for ignorance in this matter. We find it in John vii. 17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is evident from this passage, that whoever will do the will of God, shall be able correctly to discern between truth and error, in regard to any main doctrine relating to his kingdom:—of course whether the coming of Christ, and the dread destruction and glory which is to follow, is FAR OF OR "nigh even at the doors."

What is the will of God in regard to man? Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. Luke x. 27. This comprehends all, but we may specify, "Not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. "Believe on the Lord Jesus Christ." Acts xvi. 31. "Depart from iniquity." 2 Tim. ii. 19. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father

is not in him." 1 John ii. 15. "Lay not up for yourselves treasures upon earth." Matt. vi. 19. "Filled with the fruits of righteousness." Phil. i. 11. "For this is the will of God, even your sanctification." 1 Thess. iv. 3. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." Jude xxi. "That denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." Titus ii. 12, 13. "And not be overcharged with cares of this life so that day come upon you unawares," Luke xxi. 34. "Unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints." 1 Thes. iii. 13. "Seek knowledge, wisdom and understanding as silver, and search for her as for hid treasures," Prov. ii. 2—4 "Watch ye, stand fast in the faith," 1 Cor. xvi. 13. "And pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36.

From the above, how clear is God's will. "If any man will do His will"—repent, believe, exercise that living faith that unites the soul to Christ; love God with all the heart, (not a part,) placing a due estimate upon all things; consecrate ourselves, our whole being, and all we possess to him; (this is sanctification:) confide in God; search for truth as for hid treasures; keep "unspotted from the world;" "lay up treasures in heaven;" bring forth the fruits of the spirit; watch and fight and pray; "Plead the cause of the poor and needy;" "warn the wicked;" "comfort the saints with the prospect of Christ's glorious appearing, 1 Thess. iv. 18; and be not hearers only, but doers of the word." This is God's will. If any man will do his will, he shall know of the doctrine; yes, he shall know whether it is true that the millennium will succeed rather than precede Christ's coming in the clouds of heaven; whether it is true or false, that the Judge of all the earth is soon to appear "in vengeance drest." O how many wrong their own souls by refusing to do God's will; and by reviling this doctrine. They pass on to be punished; and will it avail them that they joined hand in hand?

But he who does his will may "know these things before." 2 Peter iii. 17. And he kept in "perfect peace," Isaiah xxvi. 3. May, with contrition, lie at the feet of Jesus; and yet exulting in God, may be "looking for and hastening unto (earnestly desiring) the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat." 2 Peter iii. 12.

Watchmen! ye who receive the word from His mouth, and are giving the people warning from Him, remember the promise, "the Lord shall fight for thee."

EDWARD CANFIELD.

### Letter from C. Field, Jr.

DEAR BRO. HIMES—I noticed in your excellent paper of Oct. 26th, a statement in reference to "a communication read in a public congregation in this town." The brother who wrote that was mistaken in saying that it was "from several influential men in Low Hampton," though it was so understood by many who heard it. The facts are these:—Mr. Thomas Salter, the Episcopal clergyman of this town, agreeable to a previous notice, some three weeks since, preached against "Millerism." Before announcing his text, (Mark xiii. 32,) and as preparatory to his sermon, he read a communication the substance of which he had received from James Hewett, of Rutland, (Vt.?) He was passing through the place and stopped at Mr. Salter's boarding place, where he gave a detailed account of Mr. Miller's history. (Whether he was drunk or sober at the time I do not know; I am bound to presume the latter however, till I have evidence to the contrary.) Of the truth of what he said Mr. S. seemed not to entertain a doubt. I am told that the communication presented Mr. Miller's character in anything but a favorable light. Among other things it stated that Mr. M. was not the author of those lectures published in his name, but that they are the production of a Baptist minister, of the name of Fuller,



who died some time since in Low Hampton. Mr. Hewett gave Mr. S. the names of several men said to be residing in Low Hampton, some with the titles of Rev., Esq., &c. I think, who, he said, would confirm his testimony. Mr. Salter said, in the course of his remarks, that if he was not in the house of God, he would call Mr. Miller a "liar," a "scoundrel," &c. I have these particulars from those who heard them, and took notes at the time. From all that I can learn, I think that it is very evident that he used *hard* words and *soft* arguments. As Mr. S. said he would give any one further information on the subject who would call upon him within two weeks, I designed to have seen him myself; but as he has been at home but a very little since, I have had no opportunity, neither have I found any one that has. It is not necessary to speak of the spirit manifested in the delivery of the above. The facts themselves breathe a spirit. I have since given several lectures on the Second Advent, and the people are beginning to examine the subject for themselves. And where this is done thoroughly, we have nothing to fear. There are quite a number here who believe the end is even at the door, and several who embrace the time, and *preach* it. Bless the Lord, the heaven is working. I know not now of scarcely an opposer in our church. Indeed, our social meetings partake of the character of Second Advent meetings.

East Haddam, Ct., Nov. 4, 1842.

### The Spirit of Enquiry.

The present is a period of high theological excitement. It is a period, too, when men of all classes, with earnestness and prayerful assiduity are investigating and searching after the truth as for "hid treasures." A question of the most momentous and awful character is now agitating the public mind. A theory has been started and advocated, which has excited the attention of men, and they are seriously enquiring, are these things so? Is this an age of transcendent interest and importance in the drama of the world's existence to be signalized by the occurrence of a tremendous change in the condition of this earth and its inhabitants? Are the foundations of the "everlasting hills" soon to be torn up, and the "elements to melt with fervent heat?" Are the heavens soon to be irradiated by the splendor of Christ's appearance, with his retinue of saints and the angelic throng? Will the glories of millennial joy in the new heavens and earth, unstained by corruption, soon burst upon the vision of ransomed believers? Will the doom of the wicked soon be forever sealed, and they be sent to habitations of darkness and woe? Will "Antichrist soon be destroyed," the "mystery of God be finished," and his glorious, everlasting kingdom be set up? In fine, do the signs of the times sanction the belief that, in the language of Zephaniah, "the day of the Lord is near and that it hasteth greatly;" that the consummation of all things foretold by our Savior and the prophets, is at hand? These are the questions, or in other words the doctrines which at the present time are exciting the public mind. That if correct they are of vital importance every one is willing to concede. That it is possible they may be, no one has the presumption to deny. What, then, I ask is the duty of consistent, candid, truth-seeking men in relation to these matters? Such men I answer will not ignorantly condemn a doctrine though it seems to them erroneous, or conflicts with their preconceived views. As sincere enquirers after truth they will not resort to ridicule and denunciation. They are willing to hear, and if convinced, to renounce their former opinions and believe. They will not condemn because it happens to be popular to do so. They will dispassionately examine for themselves. Multitudes in our communities and cities are day after day embracing the second advent doctrine, nor will the tide be stayed till it be overthrown by argument. If then it be wild and untenable, let our learned men in their might oppose it. Let them exhibit from the oracles of truth demonstration against it. Let the advocates of a temporal millennium show from holy writ that the glorious sun of that reign of righteousness will arise prior to the advent of

Christ, and that during that blessed era he will rule as a spiritual king. Let those who believe in the restoration of the Jews prove from Scripture, that that unhappy people will be ultimately gathered from the ends of the earth, and be permitted to live and worship in the beautiful vales, the consecrated temples, and by the hallowed Jordan of their long-lost land. Let those who object to the application which has been made of the prophecies of Daniel and John by Miller, give a better application, and all candid, truth-seeking men will adopt it. Let them show why they discard a literal interpretation of many important passages of Scripture. The arena of moral controversy is open. The thinking, enquiring minds of this generation are watching with impatience for the struggle. The advocates of the second advent system are *stealing away the hearts of the people*. It is high time then that our spiritual guides, our men mighty in the Scriptures, should stir themselves.

Many at the present day sneer at this subject as unworthy of their notice. In their loftiness of mind they will not condescend to examine these great theological questions. They soar in a purer and loftier atmosphere, and look down with supreme contempt upon the poor, ignorant, deluded mortals who have the misfortune to differ from them in opinion. With Pharisaical self-complacency they thank God that they are not as weak and foolish as other men. If Professor Stuart, the great prince of New England orthodoxy, considered this subject beneath his attention, would he have published his Hints on Prophecy? In my opinion, a theory which has been embraced by multitudes of souls as the truth is deserving of a respectful and serious examination. It is a solemn thing to trifle with and sneer at it. It is a solemn thing to stigmatize its believers as foolish and deluded men and women, and no one should assume the high vocation of judging his brethren until he is first sure that he stands on a better foundation than they. If my brother, as I believe, has fallen into a strong delusion; if he has imbibed egregious errors, what shall I do? What course does a fraternal, Christ-like spirit dictate? Shall I ridicule his stupidity, and thrust him from me contemptuously? Shall I hurl at him the firebrands of denunciation, and use my efforts to excommunicate him from the fellowship of rational men? Justice and conscience answer no. Is not then the conduct which many manifest towards Second Advent believers highly culpable? For what, I ask, are they condemned? In opposition to the mass in Christendom, they do not believe that the "Lord delayeth his coming." The unequivocal fulfilments of prophecy assure them that their "redemption draweth nigh." As the blossoming of the fig-tree giveth intimation of the approaching summer, so does the aspect of the times give them confidence to believe that they shall soon witness the glorious appearing of the Savior. Their waiting eyes are under heaven, whence cometh their help and hope. They already enjoy an antepast of the bliss to come, when hope shall be swallowed up in fruition. Even now in the visions of faith they hear the trump of the archangel. Their longing hearts leap for joy at the sound. The morn of the first resurrection has come. The Prince and host of heaven appear in the clouds with ineffable splendor. The saints which sleep the sleep of death burst the bands of the grave, and are caught up into the air. They which never tasted of death, like Enoch of old, are translated to the skies. Then the world, cleansed from all its pollutions, is transformed into an Eden, lovelier than the first, and the New Jerusalem, with its crystal light, its gates of pearl, and golden streets, is seen coming down from heaven as a bride "adorned for her husband." Such are the anticipations of second advent believers. The candid, truth-seeking man, will neither ridicule nor denounce them. He invariably manifests a spirit of brotherly love. He seeks to test their belief by the records of inspiration, and if it stands that ordeal he embraces and advocates it.

There is notoriously an impression in the public mind, unfavorable to this belief. Young and old, learned and unlearned, pastor and people, and different denominations harmoniously unite in opposing

it. Introduce the subject in almost any circle, and you excite the ridicule of the company, and their kind sympathy is bestowed upon those who have sunk so low in the scale of humanity, as to fall victims to the delusion. The person who ventures to read a second advent publication, runs in hazard of losing his reputation, but woe, a double woe to him who only reads but believes. The truth-seeking man does not deem the public mind infallible, nor take it for granted that this general impression is well-founded. With a true philosophic spirit he traces it to its source, and that source he finds to be ignorance. There is a strange presumption in mankind to condemn what they know nothing about, and never was this more strikingly exemplified than in relation to these matters at the present day. In conclusion let me say to the neutral truth-seeker, read, and investigate with candor. But above all search the Book of books. That you can read without the aid of commentaries, and expositions. There are the records of true wisdom, and he who builds up the fabric of his theory on that sure and solid foundation, will *not fall into delusion, and believe a lie*.

AN ENQUIRER.

Pembroke, N. H. Nov. 16th, 1842.

The truly wise may be known by the manner in which they are affected by the truth. Preach to them whatever doctrine you will, if it be true they will understand it, be edified by it, and be sure to make a wise improvement of it; self-denial, or Christian liberty, Christian forbearance, or whatever doctrine you will, it will find its counterbalance in their minds—will not carry them to extremes, but will be the instrument of their sanctification.

### Letters

Received up to Nov. 28th, 1842. From P.M., Manchester, N. H. North Fairfax, Vt. Schenectady, N. Y. Erving, Mass. Hartford, Ct. Wales, Me. West Prospect, Me. Orrington, Me. Cape Neddick, Me. Bangor, Me. Troy, N. Y. Nolensville, Ten. Derby Line, Vt. Utica, N. Y. Clinton, N. Y. Orwell, Vt. Colchester Vt. Strafford Corner, N. H. Oxford, N. Y. Wareham, Mass. Rochester, Vt. N. Bedford, Mass. Brockett's Briah, N. Y. Dover, N. H. Salem, Mass. New Market, Ind. Eustham, Mass. Warehouse Point, Ct. Braintree, Vt. Martinsburg, Pa. Whatley, Mass. Hartford, Ct. Jay, Me. New Ipswich, N. H. Harmony, S.C. Scituate, Mass. Brockett's Briah, N.Y. Union Mills, N. Y. Detroit, Mich. Augusta, Ill. Low Hampton, N. Y. Chelmsford, Mass. Canaan, Me. Dover, N. H. Suffield, Ct. Derby Line, Vt. Frost Village, Canada East, Jamestown, N. Y. Oneida Lake, N. Y. Wareham, Mass. Perry, N. Y. Marshfield, Vt. From Abigail Marshall, Timothy Cole, T. M. Preble, Sarah M. Case, Chs. McCoy, J. Weston, J. W. Marden, D. Cunningham, Chs. Clisson, M. M. George, Chs. Dow, J. D. Marsh, Andrew Simpson, Warren Wellman, C. S. Brown, Seth Blanchard, T.P. Childs, Benj. Spaulding, S. W. Smith, Daniel Waldren, G.F. Cox, G. S. Miles, \$13.00, R. Emery, Dutton & Curn, A. B. Huntington, I. H. Shipman, \$20.00, Ch. Fitch, Moses Cummings, H. Flemming, W. Smith, Wms. Thayer, W. & C. B. Roberts, Chs. Churchill, E. W. Twing, Sam'l S. Shaw, T. Noyes, J. Weston, E. A. Poole, \$3.00.

### Books Sent.

One bundle to Chs. McCoy, Woonsocket Falls, R.I. One to T. M. Preble, Nashua, N. H. One to G. F. Cox, Orrington, Me., to be left at the Steam Boat Wharf, Hampden, Me. One to G. S. Miles, Albany, N. Y.

### SECOND ADVENT MEETING.

There will be a course of Lectures (the Lord willing) upon the second coming of Christ in 1843, at the Methodist Chapel in this village, commencing Monday evening, Dec. 5th, and will continue afternoons and evenings through the week. Lecturers Brethren Hawks and Hastings, and others, are expected.

Westfield, Mass., Nov. 27, 1842.

### DOW & JACKSON, PRINTERS.

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# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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## THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, DECEMBER 7, 1842.

### Who would not Strive to hold Fast

their Crown? "Behold I come quickly," says our Savior; "hold that fast which thou hast, that no man take thy crown." There is a crown of righteousness, which the apostle says the Lord, the righteous Judge, will give him in that day, and not him only, "but all those who love his appearing." "He that overcometh" will receive that crown, and will be made "a pillar in the temple of my God, and he shall go no more out." "The Lord will be his strength, and song," and will become his "salvation," and will plant him in "a land flowing with milk and honey." On such, God will have "everlasting kindness," will have "mercy on them," and will "gather them as wheat into his garner." Those that love the Lord will be "as the sun when he goeth forth in his might." They shall "shine forth as the sun in the kingdom of their Father." The "eternal God" will be their "refuge," "and underneath are the everlasting arms." They "shall dwell in safety." They "shall inherit the earth and delight themselves in the abundance of peace." Because of them "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." "The lame man shall leap as an hart, and the tongue of the dumb sing. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy, and gladness, and sorrow and sighing shall flee away." They will "arise and shine," their light being come, and the glory of the Lord having risen upon them, they "shall be delivered every one that shall be found written in the book." The Lord will be the refuge of his people. "The Lord will turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent: for they shall feed and lie down, and none to make them afraid. Sing O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more." Unto those that fear the Lord the sun of righteousness will "arise, with healing in his wings;" and they "shall go forth and grow up as calves of the stall." "They will take the kingdom and possess the kingdom forever, even forever and ever." "They will be caught up in the clouds to meet the Lord in the air." They "shall rejoice" and "shall sing for joy of heart." They will be "blessed and holy," and on them "the second death will have no power." "They shall be priests of God, and of Christ, and shall reign with him"—"heirs of God and joint heirs with Christ." "They shall have right to the tree of life, and shall enter in through the gates into the city."

and "the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters." "They will go forth with joy, and be led forth with peace." God will make them "an eternal excellence." Their "sun will no more go down neither will their moon withdraw itself;" and the "days" of their "mourning shall be ended." They "also shall be all righteous: they shall inherit the land forever." "The tabernacle of God will be with them," and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "God shall wipe away all tears from their eyes; and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." God will give "reward unto his servants the prophets, and to the saints, and them that fear his name, small and great;" and they will do his will "on earth as it is done in heaven."

Then mortality will be laid aside: they will no longer inhabit "natural bodies," "but spiritual bodies,"—not etherial bodies, for our vile bodies will be changed into the likeness of Christ's glorified body; and we shall be like him, who was the "first fruits" of them that slept, and who told his disciples to handle him for he was not a spirit; for a spirit had not flesh and bones as his spiritual body had. Then every thing pertaining to decay being removed, the righteous "will mount up on wings as eagles, they will run and not be weary, will walk and not faint."

"The blessing of God will be upon his people." "He will put gladness in their hearts," and they "will lie down in peace." They will "shout for joy" because God defendest them. They will be "a little lower than the angels," and "crowned with glory and honor." Their "lines" will be fallen in "pleasant places," yea, they "will have a goodly heritage," God will "choose their inheritance," the excellency of Jacob whom he loveth. Such will be the state and such the condition, of those that hold fast, as that no man take their crown. With such promised joys to gain or lose, who can hesitate whether they will attempt to secure such a possession? Soon, ah soon the day will come, when all efforts will be in vain: for when once the Master of the house has risen up and shut too the door, then those who stand without, will knock in vain for admittance. O be wise before it is forever too late.

**Dr. Brownlee.**—This gentleman it appears from the printed reports of his sermon, has again come out against the cause we advocate.

Such productions cannot fail to be instrumental of good, for although they may serve to blind many who willingly are ignorant, and who delight in being deceived, yet the thinking and inquiring minds who investigate this subject, cannot fail to see that the resort to such arguments shows a want of sound objections; and that the positions assumed are entirely untenable.

If the printed report of this discourse is correct, it contained some fearful sentiments and some false statements. He asserted that Mr. Miller "has fixed

the year, the month and the day—the 24th of April, 1843. This assertion has been repeatedly denied, and in this instance it was contradicted by the reporter in his report of the sermon.

The doctor's argument seems to consist of mere assertions.—He preached from the first seven verses of Rev. 20th, and asserted that the first resurrection would not then take place as John has recorded. He asserted that the Jews will be restored in 1843—that the millennium will commence in 1866, (he does not believe in setting the time) and that it will continue one thousand or three hundred and sixty thousand years. He appeals to us "in the name of reason, science and philosophy, not to believe these false prophets." Those who predict as he does, he probably does not consider in any danger of being "false prophets." He also ventures to predict that "the world is not a going to end next year." He says the ladies of Newark "need not be alarmed." "I pledge my word that the world will not come to an end next year." Presumptuous man! does he suppose that his word will take the precedence of a thus saith the Lord? He further says "no scholar in the world can believe that the world is coming to an end next April. It is utterly impossible! If it does, THE ALMIGHTY has told the GREATEST LIES that were EVER UTTERED. Now the world can't come to an end till eastern and western anti-Christ are destroyed; and if father Miller is going to destroy them before next April, he will have to make quick work of it."

Such blasphemy needs no comment! Of all the opposition which the coming of Christ has elicited from infidels, universalists, cold-hearted professors, and others who do not "love his appearing," we know of nothing that exceeds such language as the above, and we hope for the honor of the man, to say nothing of his *Christian character*, that the report of his discourse may be proved to be an exaggeration. How can he stand before his Judge with such language upon his lips? Or will he dare to repeat the above, in the presence of God, if *his own predictions* should prove false? There is nothing on record of the Pharisees of old, that is more reprobatory than the above. He says further,

"We hold that he (Christ) will come bodily to Jerusalem. Now suppose that he should? What good would it do you here? You could not see him; and if you were to go to Jerusalem, when you got within five hundred miles of it there would be a perfect jam; and this would cause a pestilence first, and a famine afterwards!!!"

We fear that if Christ comes next year, that it will do no good to any "here," or in other places, who can either utter or *delight* in hearing such sentiments. Does the doctor fear there will be a "JAM" in heaven, or will it breed a "pestilence" or "famine" there? The doctor well knows that we believe that all who are with Christ will be in an immortal state, and his object, therefore, could only be to misrepresent our views or ridicule Christ's coming.

He virtually admits that the 2300 days will expire



next year, and that the Jews will then be restored. Now let him read the apostle's definition of a Jew—not he that is a Jew outwardly, and also his authority as to whom the promise was made—Christ, and who are the heirs of that promise—they that are Christ's;—and he will see upon his own admissions the whole house of Israel must be restored next year, and in the very manner described by the prophet Ezekiel, (xxxvii. 11—14, "Then he said unto the Son of man, these bones are the whole house of Israel." "Therefore prophecy and say unto them, thus saith the Lord God; behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, and I shall place you in your own land.")

**The Opposers** of the coming of Christ are taking upon themselves a fearful responsibility. They hesitate not to say upon their own authority, that "the end is not yet;" that "my Lord delayeth his coming," and predict "peace and safety," contrary to the express declarations of the Bible. Such men as Stuart, Folsom, Pond, Brownlee, Dimmick, and others who stand high in the community, exert a tremendous influence over the minds of others, for weal or wo, and as their opinions are correct or otherwise, so will the opinions of multitudes be moulded by them.

The positions assumed by them tend directly to produce a want of respect for that holy and divine word which they interpret, confirm the sceptical in their scepticism, and give an impression to many an immortal soul that the prophecies are of but small account, and are unworthy of our attention. They thus dishonor the word of God, and by such dishonor are stumbling blocks in the way to the kingdom of heaven.

The promulgation of such theology, as has appeared from such high sources within the last few years, shows a fearful tendency towards the theological sentiments of modern Germany, and which bids fair, if time was to continue, to entirely usurp the place of the approved theology of our puritan fathers in the church, and pave the way for an universal spread and triumph of the infidel principles, which our opponents pretend to fear will prevail, if the predictions in Daniel and John should not be consummated in 1843.

The ground assumed by such distinguished opponents of Christ's Second Advent, it would seem, cannot but open the eyes of those whose minds are not tinctured with modern neology, and convince them of the tendency of such teachings, so that they may, by those very writings, be led to examine this momentous question, which otherwise would not have been examined by them.

Thus the wrath of man will praise the Lord, and the remainder of wrath he will restrain.

### How Awful to Meet an Angry God!

When the Lord ariseth to shake terribly the earth, there will be an awful contrast between the condition of his friends and of his enemies. These last who would not have him to reign over them, will be brought and slain before his face. They will be devoured with the fire of his jealousy." "Every one that is proud and lofty, and every one that is

lifted up, will be brought low." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and wailing and gnashing of teeth." Judgment then will be laid to the line, and "righteousness to the plummet, and the hail shall sweep away the refuge of lies." "The Lord shall cause his glorious voice to be heard, and shall show the lightning down of his arm, with the indignation of his anger, and with the flame of devouring fire, with scattering and tempest and hailstones." By these judgments, the enemies of the Lord will be "utterly destroyed and swept off from the earth." "They shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven into darkness." He "will render vengeance to his enemies and will reward them that hate him."

"The wicked shall be silent in darkness, the adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them." He "will break them with a rod of iron, and dash them in pieces like a potters vessel." "as the vessels of a potter shall they be broken to shivers." "The Lord shall swallow them up in his wrath, and the fire shall devour them." "Evil doers shall be cut off." "The transgressors shall be destroyed together." "In the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them," "Behold the day of the Lord cometh, cruel with wrath and fierce anger, to lay the earth desolate; and he shall destroy the sinners thereof out of it." "The Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for with fire and sword will the Lord plead with all flesh." "He shall give a shout as they that tread the grapes, against all the inhabitants of the earth. He will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth, they shall not be lamented, neither gathered, or buried; they shall be dung upon the ground." "Behold the whirlwind of the Lord goeth forth with fury, a continual whirlwind, it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart" "And there shall be a time of trouble such as never was since there was a nation, even to that same time." "The day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it leave them neither root nor branch." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." "For the indignation of the Lord is upon all nations, and his fury upon all armies; he hath utterly destroyed them, he hath delivered them to the slaughter." "The whole earth shall be devoured with the fire of his jealousy." Then the wicked "every one shall be salted with fire." "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths."

Thus, the misery and punishment of the wicked is expressed in the most pointed and cutting language in which it is possible to be written. These threatenings are found interspersed with the promises to the faithful, in all parts of that holy word; and yet how few regard them, how few consider that they have been spoken by the mouth of the living God, who cannot lie; and who has sworn that though heaven and earth shall pass away, his words shall not pass away. And how many for their contempt of God's holy word, must taste of the awful judgments whose infliction is there threatened.

Men, in all ages of the world, have been prone to regard evil as at a distance, and to regard God as a being who is not strict to mark offences; but the sad result which has always followed a course of recklessness and sin, and the certainty with which the judgments of God have always followed the predictions of them, on ungodly nations, should satisfy the most casual observer, that God has not spoken in vain, and that he will not fail to execute all that he has promised.

Notwithstanding God has ever been so strict to mark offences, and to bring down righteous judgment upon the heads of guilty and unrepenting man, yet the great mass still persevere in tempting him, and in grieving his holy spirit; and they will so continue until the door of mercy is shut, and their doom is sealed. Then, and not till then, when it is too late, they will see their folly.

"Be wise to-day, 'tis madness to defer."

**The Lectures in New Haven** closed on Saturday evening last. They were very fully attended during the entire course; and the interest manifested by the intelligent and candid portion of the community afforded hope that our labors were not in vain in the Lord.

The meeting continued seven days. Three meetings were held on each day. The morning was devoted to Bible Class;—the afternoon and evening to lectures. Some of the most important points of the doctrine of the Second Advent were taken up in the Bible Class, and examined. Light was elicited on the subjects of the "Two Resurrections," the "Visions of Daniel," the "Return of the Jews," etc. Many of the students in that place were in attendance. Some of them took part in the exercises. Considering the nature of their studies and the fact, that they knew little or nothing of our *real sentiments*, their questions and criticisms were respectful, and we doubt not the discussions will result in good. We learn that many of the students are now examining the subject in good earnest, and mean to know the truth of the matter. We furnished them with a full library.

The citizens attended very generally, notwithstanding they were warned to keep away by some of the newspapers and the pulpits. But few of the city clergymen attended. Many, however, came in from the neighboring towns; some of whom have embraced the faith, and intend to preach it.

The newspapers, as usual, had considerable to say. Some of their articles were very fair and candid, but most of them consisted of a *tissue of misrepresentations*.

Our meetings, as stated in a former number, were held in the Methodist church. Brother Law, the pastor in charge, with his people, received us, and treated us in the kindest manner. They are now looking at the subject candidly; and many are deep-



ly interested in it. But the best of all is, that several backsliders were reclaimed, and a number of sinners converted to God. A most deep and solemn impression, we think, was made on the community at large on the necessity of being ready to meet Christ at his coming.

**A Quandary.**—We are informed, from an authentic source, that the four congregational clergymen of Hartford, Ct. met a short time since, and appointed one of their number, the Rev. Mr. Sprague, to collect the evidence contained in the Bible in favor of a temporal millennium, and deliver the result in the form of a lecture. After examining the question for a week, he acknowledged that he could not find satisfactory evidence in the Bible to prove a temporal millennium; and Dr. Bushnell acknowledged that he came to the same conclusion a year ago. The question was then abandoned, and no lecture preached upon the subject.

It is thus that this *fable* is abandoned upon investigation by those who have long given implicit confidence to the theory. But when it is thus found not to be contained in the word of God, why do not our ministers be honest with those who are relying upon their teachings, and undeceive them in that respect, that they may no longer flatter themselves that a long temporal millennium will intervene between the present time and the coming of Christ? And why will not all who are stationed as watchmen on the walls of Zion examine the Bible for themselves in reference to this question, that they may know the truth whereof they teach, and not depend on the traditions of others? Those who refuse thus to examine or hesitate in proclaiming their honest convictions of what they find to be the truth, incur a fearful responsibility; and souls are hanging upon their faithfulness in these respects.

**Opinions of Great Men.**—Professor Stuart in his "Hints on Prophecy," says, the Apocalypse was written by John, in the midst of a bitter and bloody persecution of the church; and the object of the writer was to guard, to guide, to fortify, and to console Christians under such circumstances.

James Gordon Bennett, Esq., says in his New York Herald, that the book of Daniel was written by Daniel, for the purpose of comforting the Jews while in captivity.

Well may we say, that "great men will think alike," as Dr. Hawes remarked when told that the Universalist minister had apologized to his people for taking the same grounds in opposition to the Second Advent, as the Doctor had previously done.

Thus it is, no matter what are the religious opinions of the opponents of Christ's coming, they all resort to the same arguments, and attempt to refute it by the same weapons. If the world could continue in its present condition, it would seem that, in a very short period, this question would form the dividing line, the theologians would form two great classes—the one looking for the coming of their Lord, and the other composed of all parties, and sects, arrayed in opposition to his coming.

**Newark.**—On Friday and Saturday evenings, brother A. Hale lectured in the Fourth Presbyterian Church in Newark, with good success. On Sunday, not a church in the city could be obtained for lectures during the day. And but for the kindness of Captain E. Stewart, of the United States Hotel, no convenient place could probably have been

had; but he generously opened his large saloon, and bid our friends welcome. This act of kindness is certainly a sharp rebuke upon the clergy of Newark. Surely we have fallen upon strange times, when we see churches shut against those brethren who proclaim the speedy return of our blessed Lord, and a dancing saloon opened for their reception. Yet such is the situation of things in that religious city.

In the evening, the Fourth Presbyterian Church was again obtained, where a most interesting meeting was held. The audience hung upon the word with almost breathless silence. No doubt much good seed was sown.

**A Hoax.**—An article intended to deceive the credulous, is going the round of the papers, and which announces that a change has taken place in the ecliptic of the earth since the last equinox, and anticipates still greater changes. It also speaks of changes in the appearance of the planets, their orbits, &c., and purports to come from some scientific man. It is however evidently a *hoax*, and is written by some one who has only a superficial knowledge of astronomy. It first appeared in the "Lynn Locomotive," whereas if it was what it purports to be, it would have appeared in some scientific journal, and would not have been ashamed of the name of its author, to appear as it does anonymously.

We expect this earth will move on in its wonted course until the time appointed, when the vision will speak and not lie; nor are we expecting any physical indications of its approach, other than those spoken of by Christ and the prophets, and which have already been seen.

**Millerisms in former times.**—An article with the above title, from the "Charleston Observer," is going the rounds of the papers in which the excesses of the temporal millenarists, who attempted to set up the kingdom of Christ in this world BEFORE the resurrection in the time of Luther, in Germany is portrayed.

Men must be hard pushed for arguments, to resort to the excesses and eccentricities of the early promulgation of the doctrine of a millennium in time, as an argument against us who are attempting to disprove that theory.

Let it be remembered that Thomas Piffer, Thomas Munzer, John of Lyden, otherwise king John of Munster, and the fifth monarchy men, with other kindred spirits of the reformation, were all temporal millenarists, and were in fact the founders of that belief which now prevails, and which was reduced to a system by Dr. Whitby. If therefore any arguments can be drawn from their conduct, they will only bear against those, who like them are looking for a millennium in time.

**TO CORRESPONDENTS.**—We wish to say to all who write for our columns, that short articles, and to the point, are very acceptable. But long articles we are obliged often to lay aside for want of room to publish them. Brevity and kindness cannot be too much studied.

**"MEN'S HEARTS FAILING THEM, FOR FEAR."**  
—The heart of the editor of the Norwich Aurora is so troubled for fear that Mr. Miller may be correct in his opinions, that he says if they do not prove true, "persecution will mark him for her victim, and the bitter anger of those who have been troubled, and it may be partially deceived by his preaching, will hunt him to death. On either hand there is a fearful risk. If Millerism be true, an impenitent world that has despised and laughed at it, will meet a DREADFUL

DOOM. If, on the contrary it be false, the utmost punishment that human vengeance can pour forth, will be meted-out to its author.

**NOTICE.**—Bro. Tho. C. Kenworthy is desirous of devoting himself to the service of the Lord in giving the "midnight cry." Those in want of a lecturer, might secure his services by writing to him, postage paid to Royalton, Vt.

**BRO. HAWLEY** is giving a course of lectures on the Second Advent this week at the Marlboro' Chapel, in this city.

## SECOND ADVENT LECTURES.

By divine permission, a course of lectures on the second advent of our Lord in 1843, will be given by L. Kimball, in West Braintree, Vt., at the Meeting house on the branch, commencing Dec. 8th., 6 o'clock P. M.

Also. A course of second advent lectures in Canaan, N. H., commencing Friday Dec. 16th., at 6 P. M., by L. Kimball. All who love the appearing of our Lord, are invited to attend these lectures, and assist in forwarding the work of the Lord.

## Objections Answered.

NO. I.

Psalms 2: 8., is frequently quoted in support of the doctrine of a temporal millenium—the conversion of the world. If we read the connection, we shall find that it teaches a very different doctrine from that of the world's conversion. Commencing at the 6th verse, it reads, "Yet have I set my king upon my holy hill of Zion. (7) I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. (8) Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Is this we ask, the conversion of the world? To be broken with a rod of iron, and dashed in pieces like a potter's vessel, is a singular mode of administering the blessings of the gospel. Speaking of the same subject, the Revelation says, 19: 15. "He shall smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of the Almighty God." The passage referred to in Psalms is one of the principal ones in support of the world's conversion, in the place of which it rather teaches its destruction.

## DEPOTS OF SECOND ADVENT BOOKS.

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Any person wishing to obtain Books, Charts, or Publications, can obtain them at either of the above depositories. For list of publications, see advertisements.  
J. V. HIMES.

Boston, Dec. 7, 1842.

## CONFERENCE AND LECTURES

At Vergennes, Vt. Brn. Miller and Himes will commence a course of Lectures at Vergennes, Vt. on the evening of Dec. 15th, and will continue several days. Bro. Wines will make preparations.

## Signs of the Times

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## LETTER II.

DEAR BROTHER HIMES:—I am aware, if the professor was the only person I expected to benefit by my remarks, I should not trouble myself to write nor others to read what I have to present. If it was only to gain the mastery over Professor Stuart, I am not so visionary as to suppose, that, in the eyes of the world, I could have the most distant prospect of succeeding. It is a well known fact that the fashionable world do give to the men of letters what the ancients did to the priests of their idol gods—an implicit confidence in all they utter. The world, therefore, will laugh at my foolish daring, and my friends, if I have any, will stand aghast at my temerity in attacking this bearded lion in his den.

I have nothing, therefore, to expect from the world; and, if I fall, to hope for from my friends. One thing I ask, and that I shall expect to have, the prayers of all, that truth may triumph in the earth, and error be exposed, however plausible it may appear. I will not have it said in the great day, that truth had no advocates in this day of tribulation, for fear of men. Therefore, my whole strength and dependence being put in God, I will try, by his assistance, to undo the awful effects of the doctrine of peace and safety by this learned author.

And first, HIS VIEWS OF THE LITTLE HORN in Daniel vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Page 83: "The first passage in Daniel vii. 25, is so clear as to leave no room for a reasonable doubt. In verse 24 the rise of Antiochus Epiphanes is described; for the fourth beast in Daniel vii. 7, 8, 11, 19 to 26, as all must concede, is the divided Grecian dominion which succeeded the reign of Alexander the Great. From this dynasty springs Antiochus, verse 24, who is most graphically described, in verse 25, as one who shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time."

In this vision of Daniel's we have brought into view, by the representation of four great beasts, four great kingdoms. Daniel vii. 3: "And four great beasts came up from the sea, diverse from one another." Now read Daniel vii. 17: "These great beasts, which are four, are four kings, which shall arise out of the earth:" and verse 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down, and break it in pieces." Can it be possible that this learned man can call this fourth beast Antiochus? How can the Syrian kingdom be called "*diverse from all kingdoms*?" It arose in the same manner as the other three, out of Alexander's kingdom. Antiochus never added either of the other three kingdoms to his; although he calculated to unite Egypt with his own; yet the Romans prevented it. [Rol., Book 18, chap. 2, sec. 2.] "*And shall devour the whole earth, and shall tread it down, and shall break it in pieces.*"

Thus far, it is very certain we cannot apply this prophecy to Antiochus; and the professor knows that not one jot or tittle of God's word will fail, and therefore he passed over this in perfect silence. Where was his '*Bible exegesis*' then? It is very certain that Antiochus never came up among ten kings, neither did he have

ten horns. If he, as the professor says, is the little horn of the fourth kingdom, then he must have come up among ten, and taken away three; this fact his *exegesis* treats in silence, and I say cannot be applied to Antiochus.

Again: Daniel says, verses 9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened;" and this too in the lifetime of the little horn; for verse 11—"I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame," declares his death. "I beheld even till this beast was slain;" this was not true according to the professor's own statement; for he says this beast died with the cholera, as the professor supposes. "*His body destroyed.*" Herein, too, Daniel was mistaken, for Rollin says his body was carried to Antioch, his capital, "*and given to the burning flame.*" It is all different from the history. How mistaken Daniel must have been!

But this is not all. What else did Daniel see take place? Verse 13: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Can this be true? Did this all happen, and no history extant to give us an account—not even a tradition? Cannot our author contrive something to get us out of this difficulty? What do you say to a "Sybilline oracle," as in the case of Nero, and so have Antiochus rise up and defile the temple, when Matt. xxvi. 64—"Jesus saith unto him, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—shall come to pass? Again: Dan. vii. 14: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Can this mean the Jews? Were they called "all people, nations, languages?" also, "an everlasting kingdom, which shall not pass away?" And yet in less than two hundred years it was taken away from the saints. Acts i. 6: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" I do not understand all these things. Why did not our good professor enlighten us? Why leave the whole of this chapter, from the 7th to the 27th verse, all in the dark?

Now, sir, we will tell you what the rational, independent class of people believe about this vision: they believe that Daniel was a historical prophet; that he has given us a history of four great monarchies, which carries us to the end of all earthly powers, in the last of which (the Roman) they believe has arisen a power, combining in one blasphemous head (the pope) two pretended powers, civil and ecclesiastical, which by craft rule over kings, and pretend to have the power of God. They believe that his power is to continue three and a half times, forty-two months, or 1260 days. They know this power has come; they have felt its effects; they have suffered under its laws; they have heard, and do hear, its great blasphemous words. In this you cannot deceive them.

They believe—for why should they not?—that

Daniel has, in his vision, numbered the time; and if we should understand it literally, they know that this power has already exercised the same, 360 times its literal number. Then what shall we do? Shall we carry it back on to Antiochus? No. Why not? Because it will not apply to him, without making things figurative which God has not made figurative, and thus involve ourselves in darkness, and doubts, and inconsistencies. What then? Let us examine and see if time is not used in a figurative sense. If so, all may be harmonized. They examine and find, according to the professor's own concessions, two places, Num. xiv. 34 and Eze. iv. 6, where a day was used as a figure of a year. They apply it then to Daniel, and first to the seventy weeks. It measures exactly. They now believe, for they remember that the seventy weeks were to seal up (prove, or make sure, as a man's will is made sure, when the seal of the court is affixed) the vision and prophecy. This is common sense, that all can understand. We need not go to the schools of criticism and skepticism to learn to "*doubt*," and "*cavil*," and "*wrest*" God's word, to understand it.

But why, say you, did not God reveal these things in a plain, literal sense? Let Christ answer. Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Read the context: he is talking of the judgment day. Compare Luke x. 21; also Daniel xii. 10; 1 Thess. v. 3, 4. But has God in all cases revealed the time, having reference to the end of the world, in types and figures? I answer, yes. Why not then keep it from us? Because he has said, (Amos iii. 7,) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." And it is to be as it was in the days of Noah. Was it in a symbol, then? I answer, it was. See Gen. vi. 3: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."

Now we suppose Noah began to preach that God would destroy the world in one hundred and twenty years. The professors, skeptics, and critics come around him and say, where is your proof? He refers them to the word of God, which I have quoted. "Ah," says the critic, "that does not say a word about drowning the world *now*; it only means that man's life shall be shortened to one hundred and twenty years." Noah replies to them as in Gen. vi. 7: "And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them." "O yes, we believe that: but God does not tell us *how* nor *when*, in this place." Then he declares God's purpose, verse 17: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." "Yes, we admit that: but he does not tell us *when*: not at least until he destroys the earth; as he himself has expressly declared: 'The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.' And we know God will not destroy the earth, until 'the seed of the woman shall bruise the serpent's head,' and that is not done yet. And another argument, too; the world is in its infancy yet—not all inhabited. And we know God told our first parents to go forth and multiply, and replenish the earth. This command is not fulfilled. No danger; we understand our duty. Do you think, Noah, we



can be scared by your humbugs? God has not revealed the *time*." Yet he did reveal it, as Professor Stuart now acknowledges. But if that scene was now to be acted over again, do you think he would own it? Never. It is now acting again, and he wants to have it revealed in plain terms.

When God sees best, for wise purposes, to reveal himself in parables, and dark sayings—Ps. lxxviii. 2: "I will open my mouth in a parable; I will utter dark sayings of old;" Luke viii. 10: "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables: that seeing they might not see, and hearing, they might not understand,"—we have no right to complain. The reason is obvious; if it had been revealed in plain terms, sinners would have more abused God's mercies; and if it had been revealed any plainer than it is, how could scoffers say, "Where is the promise of his coming?" and at the same time be in the church? God's word must and will be fulfilled. It is evident that he did mean we should know when it would be near, even at the door. Matt. xxiv. 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the door." But it is just as evident that those who vainly imagine themselves to have the key of knowledge, and boast of their *Hebrew*, and *Greek*, and Scripture *exegesis*, will not understand Matt. xiii. 10—16, Mark iv. 33, 34, Luke xi. 52.

If, then, this fourth kingdom in Daniel vii. 7, &c., is the Roman empire, then the little horn can only apply to papacy, and the 1260 days in this vision, or "time, times, and a half," must be, of necessity, understood as symbolical days. We know that papacy has had "*eyes like the eyes of man*," more than three years and a half. But we may inquire what the *eyes* mean? I answer, they are like *man's eyes*. And what are man's eyes? Prov. xxvii. 20: "Hell and destruction are never full; so the eyes of man are never satisfied." Daniel had just told us about a "horn between two eyes," which we all agree means the man Alexander. The eyes of Alexander were upon the kingdoms of the earth; he could not be satisfied until he had conquered the whole world; and then wept because there was not another for him to conquer. So would this horn seek for, and not be satisfied, until it had obtained universal power over the earth. Herein we have a clue to know when this horn began; when the pope began to desire and to seek after universal power over the saints, or the church, as in verse 21: "I beheld, and the same horn made war with the saints, and prevailed against them." "*And a mouth speaking great things*." This is certainly as applicable to the pope as to any power ever known on earth, and has proved to be a demonstration the prophecy of Daniel and of John to be of divine origin.

Then, from the 9th to the 14th verse, is a description of the judgment day, the second advent of Christ, the reward of the righteous in the glorified kingdom of God forever and ever. How could the professor pass over all this grand and sublime description of the judgment, the glorious scenes of the revelation of the Ancient of days, (the great God,) and the Son of man coming with the clouds of heaven, (Jesus Christ,) and receiving a kingdom which will be eternal? How could he treat all this with perfect silence? Surely his conscience must have felt a little sting. I ask every candid reader, where have we any clearer description of a judgment than here? If this passage does not describe the last judgment, then no man by the Bible can prove one. "The judgment was set, and the books were opened." Again: "Judgment was given to the saints of the Most High, and the

time came that the saints possessed the kingdom."

Is not this the kingdom spoken of in Matt. xxv. 34: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Surely this is an eternal kingdom,—"*but the righteous into life eternal*." And in Daniel it is an everlasting kingdom. "But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" 18th verse. Can it be possible that the Jews took possession of this kingdom in the days of Antiochus? Can there be two eternal kingdoms? I am convinced, that if our learned author understands Bible exegesis, and this is a sample of his explanation of Scripture, I shall forever have occasion to be thankful that I did not so learn to understand Christ.

Again. He says (page 86): "Another parallel passage to Dan vii. 25, which we have just examined, is Daniel xii. 7, where the same limitation occurs, and in connection (for this I cannot doubt) with the same individual, i. e. with Antiochus Epiphanes." What evidence has he brought that this time was limited to Antiochus? I answer, none; or at least none satisfactory to my mind. He asserts that Daniel xi. 21—45, and xii. wholly, are concerning Antiochus. All was fulfilled under this petty king of Syria, in about six years' time. This is an instruction of the angel Gabriel, who came to inform Daniel what should befall the people of God in the latter days; and the time appointed was long, so Daniel says, (x. 1, 14,) or for many days. It is very evident, by this expression of Daniel, that he did not even suppose that it would be accomplished in six years. And we do know that it was not. For instance, Daniel xii. 1: "*And at that time shall Michael stand up, the great prince which standeth for the children of thy people*." At what time? At the time when Antiochus came to his end, the professor must say, to be consistent. "*And there shall be a time of trouble, such as never was since there was nation even to that same time*." What! At the time when "Judas Maccabeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence and happiness?" as says our learned professor, page 92. Surely that cannot be true; but let us hear more: "*And at that time thy people shall be delivered, every one of them that shall be found written in the book*." Is this to be understood of the Jews, and them only? Why say "*every one written in the book*?" What are they delivered from,—the tyrant's power and captivity, slavery and bondage? Short time of trouble, methinks; only three and a half years! If slaves in America could have been liberated every three and a half years, many human beings would have suffered much less misery. I ask what book is this spoken of? Surely one of those spoken of, Daniel vii. 10; and can mean no less than the Lamb's book of life. But the angel himself has told us who they are that were delivered, from what, and whence they are. Daniel xii. 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

It is as evident as the light, to every unprejudiced mind, that the time of trouble here spoken of, is the destruction of the wicked at the coming of Christ, the deliverance of the saints, the resurrection from the grave unto immortality

and eternal life, and their glorified state in the kingdom of God. We cannot be mistaken concerning this. But let us see what the learned professor says on this point. Pages 87, 88. "The only difficult question that will arise here for the interpreter is, whether Dan. xii. 1—3 is to be interpreted so as to refer it to the troubles which Judea experienced shortly before the great victory under Judas Maccabeus, which ended in the restoration of liberty to the Hebrews, and also to the blessings consequent on their renewed liberty, thus making it parallel with Ezek. xxxvii. 1—14; or whether the passage looks forward to the Messianic (why not say Messiah's kingdom?) period and final resurrection. Into this question I cannot enter here; nor is it important to the object which I have in view." But I say it is important; for if this has a direct reference to the judgment day, then it harmonizes with the 7th chapter of Daniel, has a strong bearing on the question and answer in Daniel xii. 6, 7, and is a conclusive argument against the professor's supposition, that chap. xi. 21—45, and xii. are a prophecy fulfilled under or by Antiochus, and shows that "people and saints," spoken of in this prophecy, cannot apply to the Jews exclusively; but to all saints, whether Jews or Gentiles; and he has said there can be no double meaning in Scripture, and has admitted that this passage may apply to the resurrection, and has brought no proof that it can be applied to the time of Antiochus. I cannot see why, as an honest man, he ought not to yield the ground he has assumed. I have not time to go into the 11th chapter, and show that what he calls Antiochus is a prophetic history of the Roman kingdom, from the time of the "league" with the Jews to the end of the world.

But now let us examine his text. Daniel xii. 6, 7. The man standing upon the waters, clothed in linen, must be the Lord Jesus Christ, the same as is called Michael in verse 1. Compare Rev. x. 1—5. In both places it is the same person, and both represent the same time. In Daniel he designates the end of time by three and a half times, carrying us to the end of these wonders, i. e. the resurrection of the dead, and shows that the seven times twice three and a half (having given the other three and a half, chapter vii. 25) will be finished, as prophesied of in Levit. xxvi. 24—35; Dan. iv. 27—30; xxviii. 64. Jeremiah xv. 4—7; ix. 16; x. 21; Eze. xii. 10—16.

Many more texts might be brought to prove that the people of God were to be scattered and torn by the kingdoms of the world, until seven times of captivity should pass over them, and then his people would be delivered into the glorious liberty of the children of God. This doctrine is not only taught by prophecy; but is also made known in types and allegories; Deut. xv. 1; Jer. xxxiv. 8—14; Dan. iv. 25. Also Col. ii. 16, 17. I know our learned professor and his coadjutors will laugh and sport at the idea of types and allegories; but it is their turn to laugh now, and mine to weep and mourn; but soon God will laugh at their calamity, and mock when their fear cometh. It must be so, or the allegory would not hold good. Dan. iv. 6, 7. I have seen holy things turned to ridicule and reproach by these pretended servants of God. I expect them to employ ridicule where they cannot bring reason or truth. The people have, by their charity, raised up many a "viper" to sting them, their benefactors, when they have been nourished and warmed in the bosom of their benevolence. And when these dominators over the minds, and thoughts, and tongues of their fellow-men, have served their turn with us, they turn and call us poor, ignorant fanatics, who never ought to think or speak until we have



learned of them what their most excellent worshipfuls please to grant us, poor plebeians, to think or say. But, blessed be our heavenly Father, when we have passed the furnace of affliction, seven times hotter than it was wont to be heated, we shall come forth like gold seven times purified. When we shall have been seven years in bondage to the kings and kingdoms of this world, we shall come to the year of release; and when the great men of the earth shall be beating and bruising their fellow-beings, and promising themselves peace and safety a long while yet to come, and eating and drinking out of the vessels of the house of the Lord; then will be seen the fingers of a man's hand (what a feeble instrument!) writing on the walls of the now kingdoms of the earth, "*mene, mene, tekel*." That will be the period of the "end of these wonders," and not till that shall come. This must be evident to every Bible student who is humble enough to believe God's word.

You will ask me, where is my rule for understanding the word of God thus? I answer, Luke viii. 10; Mark iv. 10-13; 1 Cor. x. 6, 11; 2 Peter ii. 1-6. It is as plain that the time in Daniel xii. 7, 13, carries us to the resurrection, as any truth revealed in the word of God. And when we see our teachers of theology wresting these plain passages of Scripture from their obvious meaning, it is high time for the church to awake out of sleep, and an evident token that God's righteous judgment is at the door; and soon the angel will lift his hand and swear that "time shall be no longer," and the mystery of God shall be finished as he hath declared to his servants, the prophets. Rev. x. 7.

"And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Can it be in the power of a sane mind to believe that God did accomplish and finish the scattering of the Jews in the days of Antiochus? They were scattered by the Romans 270 years afterwards, and have never been a collected people since. It is self-evident that the scattering of the Jews,—or *dashing* of them, as he is pleased to translate it,—was not accomplished or finished then; and yet all these things were to be "*finished*." For myself, I believe the "*holy people*" in this text means the Christian church, both Jews and Gentiles, who will all be gathered when the fulness of this time comes, and when the mystery of God is finished. Eph. i. 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Also let the reader compare Eph. iii. 3-9 with Rev. x. 5-7, and Dan. xii. 7. If I am not very much deceived, no unprejudiced mind can be at a loss one moment where to apply this text. Suppose Professor Stuart had been a believing Jew, and lived in the time of Antiochus, and had been of the same mind he is now, or says he is, and one of his brother Jews had come along and prophesied or preached that the Jews were to be a scattered and a peeled people, *dashed* and scattered among all nations, more than 2000 years, then to come; and suppose the professor had been then an expounder of the law and the prophets, and was called upon to explain this text as being then fulfilled,—what would he say to his brother Jew, the prophet? He would say, as any man must say by him: "Sir, you are a false prophet; for God has told us plainly, in this very text, that when this three and a half years are fulfilled under which we are now groaning, then our scattering or *dashing* will be accomplished—yes, and finished too.

So says the word. Therefore do you keep away from my flock of Pharisees, for I do not want my people excited by your false, alarming doctrine. Do you not see that, at the end of 1335 days, Daniel will stand in his lot? And do you not see, sir, that his standing in his lot means the resurrection? Read the first three verses of this chapter." "Ah," says the prophet, "that does not mean the resurrection: but —" "But what?" says the professor. "O, I do not know—difficult to understand," says the prophet. "I see," says the professor, "you are a Sadducee: you do not understand either the Hebrew or the Chaldaic, or the exegesis of the Scriptures. How dare you prophesy evil of this nation, when God hath spoken peace after these days? I say you are a Sadducee; I will have no fellowship with you. You must not come into my synagogue." Would not this be the natural result of such a case? I leave it for the reader to judge.

Or if we suppose another case: that the professor was now in controversy with a Jew, a Sadducee, and was under the necessity of proving the doctrine of the resurrection by the Old Testament; would he not put into requisition this very text, and prove by the same a resurrection unto eternal life; and if he did not believe such plain and positive proofs as these texts would be, would he not consider him a poor, blinded Sadducee? Let us be careful that our own mouths do not condemn us.

If then these days can only end with the resurrection, it is impossible that these Scriptures can apply to Antiochus. And as the rules which he has given us in his Hints, are the same in substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Daniel xi. 14, to the end of the 12th chapter. And if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the papal power; and must agree with nearly all protestant writers, that time, times and an half, are, together with the other numbers in this chapter, to be understood in a symbolical sense. And our question cannot be settled on any other basis so fair and conclusive as this, and with me it is a matter of unshaken faith.

And now, my kind reader, you must judge; and I hope, for the benefit of your own soul, you will judge righteously. I know brother Stuart has much on his side: he has talent, learning, popularity, public opinion, and the carnal heart to uphold him; he will have all the Catholics, all the Universalists, all the skeptics, three-fourths of the Orthodox, nearly all of other sects, Mormons not excepted. He will no doubt claim all the learning, and wisdom of the men of this age. But he has not compared Scripture with Scripture, nor has he all of the arguments on the subject; nor has he made all men feel so much peace and safety as he desired. Men's hearts are yet failing them for fear, and the midnight cry is yet being made. He may have made some few lay down their watch, and some scoffers to scoff louder; he may have some applause from the fearful and unbelieving: but he will hear dreadful imprecations in the day of retribution, if he is in an error. I hope, almost against hope, that he may see and renounce his errors, before it is forever too late.

Yours, in the truth, W. M.

### LETTER III.

DEAR BR. HIMES:—My time has been so much taken up of late, I have not been able to

finish my remarks on Professor Stuart's "Hints on Prophecy." I will now examine him on Revelation.

His first argument is, that this prophecy was all, or nearly all, fulfilled at the destruction of Jerusalem, from the first chapter to the 21st verse of the 19th chapter. The main and only proof he has produced is from the texts, Rev. i. 1, 3, and xxii. 7, 12, 20,—Behold I come quickly;" and then says, page 106,—"*The coming of Christ* is the main subject of the book; so that the declaration here is, that what the book contains, will be speedily accomplished." Yet he has not come, as the professor implies in his remarks on pages 137, 138. And now I ask, what shadow of evidence has he produced, that the things here spoken of were accomplished at Jerusalem? When the main subject of the book is the coming of Christ, and that yet future, I see no common sense, at least, in such arguments; and if the coming of Christ is prophesied of, as he says, then the time which intervenes between the prophecy and his coming, would naturally be filled up, as in other cases in Old Testament prophecies, and in the twenty-fourth of Matthew.

Surely the writer must know that the evidence preponderates strongly in favor of this book being written more than twenty years after Jerusalem was destroyed; and if so, then his Hints ought to be taken as mere hints, not worth minding. His effort to destroy the figurative meaning of time in this book is like the mountain in labor; for, 1st, on the text Rev. xi. 2,—"*But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months*,"—he has put this treading under foot of the holy city by the Gentiles, forty-two months, at the very time when the Jews held possession solely of the city of Jerusalem, until the last week of the time which he has specified, which, after all, lacked a number of weeks of fulfilling the time specified in the prophecy. But never mind that; prophecy had better bend or break than Professor Stuart lose his popularity. And he has provided an armor for self-defence in this case; for he says, page 142,—"*But let him who interprets these passages remember well that they are poetry*." If this expression had come from any other quarter, standing in connexion as it does, in Professor S.'s book, the whole Christian world would cry out, Shame on such an author! But we live in a strange time; Bible can be changed to fiction, and fiction to reality.

Again; the professor, at the same time he calls Jerusalem the "*holy city*," has another event transpire in which Jerusalem is called "*spiritually Sodom and Egypt*." Here is a plain and palpable contradiction; and if a common man had made a blunder so visible and easy to be detected, the world would have called him in dotage, or insane. How inconsistent are the views of such writers as Professor S., at the same breath to call Jerusalem the holy city, and spiritually Sodom and Egypt! We know that the house of God and the city of Jerusalem had been made desolate by Jesus Christ more than thirty years before its destruction by the Romans. Matt. xxiii. 38: "*Behold, your house is left unto you desolate*." We know, again, if Jerusalem is meant by the "*holy city*," then the treading it down by the Gentiles is since its destruction, rather than before, and must continue to the end of the gospel dispensation. See Luke xxi. 24: "*And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of*



the Gentiles be fulfilled." Now see the inconsistency of this writer; the forty-two months, or three and a half years, Rev. xi. 2, is the time when the Romans besieged Jerusalem, and trod the holy city under foot, and persecuted the Jews, the holy people; when it is a well-known fact, that the Jews had possession of the city, and kept out the Romans during the time he has specified, except a few weeks, which he acknowledges is wanting to fill up the time. He then tries to prove that God is not very particular about time; if, in giving three and a half years, he comes within a few weeks, he does well!

Then, Rev. xi. 3, the 1260 days of the two witnesses prophesying, clothed in sackcloth, is at the same time. He intimates that these two witnesses are two Christians, who could not obey their Lord, and flee to Pella or the mountains, but staid in the city, and were persecuted by the Jews. In this he is very unfortunate, having neither history, common sense, nor the resurrection of Nero to help him out of his difficulty; for, if the reader will notice, it is Nero coming up out of the abyss, which, according to Professor S., is to make war with the two witnesses, Rev. xi. 7,—"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;"—and, as he has failed to prove that Nero did come up out of the pit or abyss at the close of the siege of Jerusalem, his construction of this passage in Revelation must fall into the abyss of forgetfulness with his Nero, and remain only as a memento of the folly of our would-be great men, and the insanity of the wisdom of this world.

Again, the church in the wilderness, Rev. xii. 6—14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." This was fulfilled at the siege of the city of Jerusalem. The Christians fleeing to the mountains is the church in the wilderness; but who is the dragon making war with the church? Not the Jews, for their persecution of the church ceased, as the professor says, when they left Jerusalem. Did the Romans cast out water as a flood, after those few Christians who fled from Jerusalem? There is no account of such a war. Verse 17: "And the dragon was wroth with the woman, and

went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." And the professor, instead of giving us facts on which to build his theory, is forced to bring in his vain and foolish traditions, and to suppose cases which history has not given, to give any color to his exposition of these texts; and when he has done all he can do, he evidently leaves himself and us in total darkness, and with this impression,—that Christ, who gave this revelation, and John, who wrote it, for fear of being prosecuted for treason, made use of old wives' fables to represent facts which were coming upon the earth, and which facts never did exist, nor ever will; for Nero's head never was healed nor ever will be, before the three and a half years, as he applies it, are fulfilled.

The reader must perceive that the beast in Rev. xiii. 3—5, is the beast with the deadly wound healed; and, according to Professor S., the forty-two months were all fulfilled before the beast (Nero) was wounded to death. Therefore, what the author of this new theory has said in his book concerning the forty-two months in this chapter, is too silly to need a serious reply. No man can, or will, for a moment believe his exposition of the text.

All that Professor Stuart can or will claim, if he is honest, will be, a cardinal's cap, as defender of the Roman faith, from the pope. His writings partake strongly of Puseyism, and he seems to be opening the door for a reconciliation to the mother church. I would therefore advise him to go home, and no longer deceive the public with his Protestant profession. If papacy is not the head healed, and is not the woman sitting on the scarlet-colored beast, then is the Roman Catholic church the only true church on earth.

As it respects the author's Messianic or Millennium day of which he speaks, pages 130—133, he has not pretended to bring a single proof from the Bible, neither can he bring any. He has blasphemously forbidden the Godhead, the dying love of Jesus, and the precious promises, to have anything but his millennium. He has told us that the close of this world will be a period of great prosperity and glory to the church, in plain contradiction to our Savior's own words, Matt. xiii. 40—42, xxiv. 38, 39. How inconsistent it is to suppose, that, after Christ has taken possession of the whole earth, after he has thoroughly purged his floor, conquered death and him that has the power of death, dashed the kingdoms of this world to pieces, and carried them away, that no place is found for them, set up a kingdom under the whole heaven, which shall fill the earth, and that an everlasting kingdom, the subjects to be the same forever, never given to another people, and his tabernacle to be with men, his dwelling with them, and they made kings and priests to God and Christ, and reign on the earth with him—then, after all this, these temporal millennium advocates say that the world is to be burned up, consumed, and annihilated! This, to me, is both inconsistent and absurd, taught neither by Scripture nor reason. I believe the world must be cleansed, purged from the curse, from sin and sinners, before Christ will take possession and set up his glorified kingdom on the earth. I believe this will be done by fire. As the earth was once destroyed by water, so it is reserved to be destroyed by fire, and in like manner. And this is to be when Christ shall descend from heaven in flaming fire; and then he will make all things new, a new heaven and new earth. Can it be supposed that God will annihilate all the material heavens and earth, and make an entirely new work? No, by no means; for if

this was the case, then man must be annihilated too; for man must be made new, for he is one of the things that is to inherit the new heaven and earth. Then, before the kingdom of God can be set up on the earth, the same must be made new, as man must be made new before he can be admitted into the kingdom of God; for flesh and blood, in this imperfect state, cannot inherit the kingdom of God. So must the earth be purified by fire; and every man's work must be tried, so as by fire. As the earth was once baptized by water, so it is reserved to be immersed in fire; and then the glory of God will be revealed, and all flesh shall see it together.

I am truly astonished at the ignorance of the word of God manifested by our great men. I find among our common citizens more common sense, intelligence, much more, than in the higher ranks of our learned men. Why is it so? I cannot tell, without the same cause exists now as did when Christ used the words of Isaiah. See Matt. xiii. 14, 15, Isa. vi. 9—11. I have come to this conclusion, that in nine cases out of ten our learned men have made the wisdom of this world their god, and they forget their dependence on God and his word; they learn to criticise, and cavil, but not to believe and obey.

There is one evidence which they all give. In all their writings not a particle of truth do they admit is furnished by second advent writers. No credit whatever; they oppose every sentiment, however plain, like the judgment, and coming of the Son of man in the clouds, and the kingdom given to him, Daniel vii. 9—14; or the resurrection, in Daniel xii. 2, 13. This is a strong evidence that the God of this world has blinded their eyes. Many of them are denying the resurrection of the body and a judgment day. These things are strong evidences that there is some blindness on their part, at least among common-sense minds. The learned class, as they call themselves, may puff each other, but this only serves to sink them lower in the minds of all honest thinking people. If Professor S. had only given his rules of interpretation, and there left his cause, he would have done much good; but when he comes to put in practice his own rules, he has shown his object to be, not to get truth, but to darken it by a multiplicity of words without knowledge. Now let any man read his explanation of the little horn in Daniel vii. 8, 11, 21—25, and if this writer has got the truth, then I will, and must, acknowledge, that there is no rule binding in the Scriptures; for a greater departure, from the plain, simple meaning of words was never seen.

Again, his explanation of Matt. xxiv. 15,—also of the wounded head healed in Rev. xiii. 3—7,—all these passages, with many more which might be shown, prove that the writer is hard pressed for arguments to support a theory of so feeble a texture that the illiterate and unlearned can demolish it at a blow.

Let the Professor beware, lest he puts into the hands of his enemies a weapon which will, if used against his orthodoxy, as he has used it against the figurative meaning of time, sweep his creed and church by the board. But in my mind, he has confirmed me more and more in the principle that God has, for wise purposes, revealed the end of the world by figures in a symbolical sense; and that for the very reason which Christ has given, Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Therefore let us all be careful that we are ready, and no harm can befall us. WM. MILLER.



### Letter from Brother Shipman.

BROTHER HIMES:—The work of God has spread gloriously since I last wrote you. It has spread all around this hill country. Probably four hundred or more have found peace in believing; since brother French first visited this region, the work is still going on, many are waiting for the coming of their Lord at hand. I have just returned from Shrewsbury, where brother French has been lecturing, they have had a glorious time, a goodly number found peace, the last evening of the lectures; the body slips of the house were all filled with the anxious. There is considerable faith in that region, in the near approach of the Son Man. One brother said his real estate had fell 50 per cent since the commencement of this meeting. It is an awful truth dear brother, that too many professors are too much bound up in the things of this world, and hardly realize it until they are convinced that they are about to part with the business of earth and stand before the Judgment Seat of Christ. The time is at hand when the stumbling blocks with the wicked will be consumed out of the earth. Yours in hope of eternal life.

ISAIAH H. SHIPMAN.

North Springfield, Oct. 21st. 1842.

### Letter from S. S. Snow.

DEAR BRO. HIMES:—In Hosea, chapter xii. verses 9 and 10, we read, "And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles as in the days of the solemn feasts. I have also spoken by the prophets, and I have multiplied visions and used similitudes by the ministry of the prophets." In the 10th verse the verb is in the past tense, "I have also spoken" &c., but in the marginal reading, where a literal rendering is given, it is in the future tense. Therefore a literal reading would be, "I will also speak by the prophets, and I will multiply visions, and use similitudes by the ministry of prophets." It seems to me very evident, that this should be the rendering, from the fact that this verse is by the word "also" connected back with the preceding verse, which is in the future tense; so that both these verses may be considered as referring to future time.

Now have any events transpired since the days of Hosea, that can be considered a complete fulfillment of those predictions? A reference is unquestionably made in the 9th verse to the journey of the Israelites from Egypt to the land of Canaan; and the idea is sustained more fully in the 10th, where the great "tabernacle of the congregation" is evidently alluded to, in which during their passage through the wilderness, the people were assembled for their religious services, "in the days of the solemn feasts." Have the people of God ever dwelt in tabernacles in the same manner and circumstances as did the Hebrews in the wilderness, until the "Miller fanatics" in these last days reared their great tent? I think not. It is true, there have been camp-meetings, in which tents or tabernacles were dwelt in; but never before have God's people been assembled in a great "tabernacle of the congregation" "as in the days of the solemn feasts." Let us apply in this place Micah vii. 15, "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things." Praise be to God, "the time is fulfilled and the kingdom of heaven is at hand!"

Let us now look at the 10th verse. "I will also speak by the prophets, and will multiply visions, and use similitudes by the ministry of the prophets." Compare what is here said, concerning the multiplying of visions, with the prediction in the 2d chapter of Joel, where God says that in the last days he will pour out his spirit upon all flesh; and your sons and your daughters shall prophesy; and your old men shall dream dreams, and your young men shall see visions. It is plain that this prediction, although applied by Peter to the day of Pente-

cost, did not then receive its ultimate and complete fulfillment; for it is connected with the signs in the heavens and in the earth, of "blood, fire, and pillars of smoke," which are to be seen as precursors of the "great and terrible day of the Lord." But this prediction in Joel seems to harmonize perfectly with the text in Hosea, which is under consideration; and both are now receiving their complete accomplishment.

But God says he will also "use similitudes by the ministry of the prophets." Now let us compare this with Hab. 2d chapter 2d verse. "And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it." What do these scriptures mean? I think those who have seen the various charts and diagrams, that are used in these last days, to illustrate the prophecies, by those servants of God who are going through the "wilderness" in the "spirit and power of Elijah," preparing the way of the Lord, and crying "Repent ye, for the kingdom of God is at hand," need not be at a loss to decide what these passages of the word of God mean. The Lord is truly now "using similitudes," and the vision is made "plain upon tables," before all eyes; and woe to him that does not read and understand! "For the vision is for an appointed time, but at the end it shall speak and not lie.—It will surely come, it will not tarry."

SAMUEL S. SNOW.

Brooklyn, Nov. 22, 1842.

### The Better Land.

I have heard of a land where there is no night,  
Where friends never change, nor fade from our sight;  
I have seen gentle spirits who thither have gone,  
To meet them again my spirit doth long.

I have heard that there flowers are ever in bloom,  
And always send forth the richest perfume;  
I've heard that no sickness or death will be there,  
No sin to molest, or fill with despair.

I've heard that the spirits on that happy shore  
Will never be hungry or thirst any more.  
The light of the city which sweetly hath shone,  
Proceeds from the LAMB, who sits on the THRONE.

I've heard there are pleasures unspeakably sweet,  
And tones of affection both holy and deep.  
I've heard that all tears will be wiped from the eye,  
For that "better land" my spirit doth sigh.

S. B. S.

CHASTENING IN LOVE.—How delightful it is to trace the tenderness and loving-kindness of our God to his people, and to recognise in it the truth of his own remarkable declaration, when speaking of punishment, he calls it, "His work," "His strange work," "His act," "His strange act;" acknowledging, indeed, that it is his doing, but, at the same time, his most unwelcome occupation reluctantly forced on him by the sins of his creatures, but cheerfully suspended, or withdrawn the moment its absolute need is over. We should love to contemplate God in this character, to feel, under our severest chastenings, that "he does not willingly afflict or grieve" us; and that we cannot rejoice more sincerely, in the removal of any trial, than he does in giving the word for its departure. How strongly does this view draw out the heart in grateful love to God; how powerfully do we feel in every change, whether it be the increase or the decrease of a trial. This is God's word. This comes from the hand of one who loves me. This will surely be sanctified in me. Yes; he who sends the chastening, will never leave it to accident or chance to produce its effect, will himself engage that this light affliction, which is but for a moment, shall work for us a far more exceeding and eternal weight of glory.—Blunt on the Pentateuch.

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### Letters

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### SECOND ADVENT CONFERENCE

And Lectures in New Market, L. River, N. H. Br. Jonathan Hazelton, of Derry, will by divine permission commence a course of Lectures in the F. Baptist meeting house on Saturday evening December 10, 1842, at 6 o'clock. The conference will commence on Monday the 12th, at 10 o'clock A. M., and continue through the week.

Preachers and brethren (of all names) are invited to attend and labor for the salvation of sinners. Brn. Thomas F. Barry, Daniel P. Cilley and H. Stevens, are invited to attend.

CHARLES CHURCHILL,  
JOHN S. FOLSOM,  
EDSON HILL.